

THE
Merciful Assizes:
OR, A
PANEGYRIC

On the Late
Lord Jeffreys
Hanging so many in the *West*.

WITH
The **Lives, Characters, and Dying**
Speeches of the many Hundreds that
were **Converted** by his Lordship's Sen-
tence.

AS ALSO
Some **SECRET MEMOIRS** relating to
the *West*, never Publish'd till now.

In a **LETTER** to Madam *H*—— who had a
BROTHER Drawn, Hang'd and Quarter'd at
TAUNTON.

PILATE——took *Water*, and washed his hands
before the Multitude, saying, *I am INNOCENT*
of the Blood of this just Person; see ye to it, *Mat. 27. 24.*

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THE
Municipal Officers:
PAID 6/10/10

2000
Municipal Officers



To my Friend the Author,
Upon His
Surprizing BOOK,
ENTITLED,
The Merciful Assizes : Or, A
PANEGYRIC upon the Late
Lord Jeffreys, for Hanging so
many *Hundreds* in the *West*.

A Panegyrick ! And on Jeffreys too !
My Friend, what is't you Undertake to do ?
Bless me ! Thought I : Can there within our Isle
Be found a Man to praise a Wretch so Uile !
Through what Alimbeck was't, you cou'd Distil
A Panegyrick from a Theam so Ill ?
That Actions the most Uile that e'er was done,
Or Perpetrated underneath the Sun,
Shou'd thus the Subject be of Jeffrey's Praise,
Is that which does my Admiration raise :

On the Author's Book.

This Daring Task since you have Undertook,

(And Justify'd your Title by your Book)

Shews, you that Great Elixir have obtain'd

(So often sought for, but scarce ever gain'd)

Which by a Secret Taction, as we're told,

Transmutes the Basest Metals into Gold:

For you must needs know Nature's Mystick Pow'rs,

That from a Dunghil can Extract such Flowers.

Go on, my Friend; for since you've got this sight,

Let none despair to wash the Blackmoor White.

G. L. S.

3

A Panegyric

ON THE
Late Lord Jeffreys, &c.

In a Letter to Madam H—

Madam,

Tis easy to prove, that
none live so happy as
those that Live in a Cell;
for Fortune o'er looks our *Humble-Cottage*; we are not pain'd
with Riches, nor so Slander'd
as those are who are set on the
Pinacle of Honour. Then it is no
small Happiness to *live there,*
where a man can converse with-
out Detraction, and persevere
faithful till Death; and this is best
done in Solitude; he that wou'd
advance in Piety, must esteem
himself as a banisht Man and a
Pilgrim

*'Tis no
small Hap-
piness to
live where
a Man can
converse
without
being
Slandred.*

What 'tis
makes a
Religious
Man.

All the
time we
can get in
Private is
little
enough to
prepare
for Hea-
ven.

*Pilgrim on Earth, not that a Plain Habit, or a Retreat from the World &c. contribute much, but the change of Manners and the intire Mortification of our Passions; 'tis these make a Religious Man, for he (either in a Private or Publick Station) that seeks any thing but purely God (and the good of his Soul) shall find nothing but trouble and sorrow—We shou'd leave Curiosities, and withdraw our selves from wandering abroad; for all the time we can get in Private, is little enough to prepare for Heaven; and for that Reason the greatest Saints avoided the Company of Men, as much as they cou'd, and chose to live in secret with God (Heb. 11. 38.) I return'd less Man (said one) as often as I was amongst Men; who-
soever*

er therefore pretends to Spiritual things, ought to withdraw himself with Jesus, from the multitude.

—If we desire true Contrition of Heart, we shou'd enter into our Closets and shut out the Tumults of the World; as it is written, Be Contrite in your Closets, in silence and quiet the Devout Soul, gains Spiritual Profit, God, with his Holy Angels will draw near to him, who withdraws from this vain World:

It is better for a Man to lye hid and take care of his Soul, then neglecting himself to be Lord of the World—what great Peace and Quietness does he possess, who seeks not after Transitory Honours, nor busies himself with the things of this World, but (in a Retreat from it) only thinks of Heaven.

'Tis better for a Man to take care of his Soul, then neglecting himself to be Lord of the World.

We

*Curiosity,
Ambition,
or Cove-
tousness
draw us to
rove
abroad.*

*Honour
and Riches
are
snatch'd
from us
either by
a Natur-
al Death,
or the
Villanous
Gallows*

*'Tis the
Part of an
Honest
Man, to
set every
thing in a
True
Light.*

*We shall find that in a Cell, which
we often lose Abroad. But tho' 'tis
easier to stay at home, then to
demean our selves well in Pub-
lick, yet our Curiosity, Ambiti-
on, or Covetousness draw us
to rove abroad, but when the
Hour is past, what Carry we
back, but a great deal of **Ho-
nour and Riches**, which are
snatch'd from us either by a
natural Death, or the Villanous
Gallows. The **late Lord Jeff-
reys** is a famous instance of
this nature; and therefore see-
ing 'tis the part of an honest Man
to set every thing in a True Light,
I shall now Undeceive the
World, and instead of **Satyriz-
ing** (as others have done) write
[**The Merciful Assi-
zes: Or, A Panegyrick on the late
Lord Jefferies Hanging so many**
in*

in the West.] I have seen the 4th. Edition of a Book, Entitled, **The Bloody Assizes**, wherein Lord Jeffreys is made a very Cruel Man. — I shall now change the Scene, I shall turn that **Bloody Assizes** into a **Merciful Assizes**, and prove Lord Jeffreys a quite other Man than he was taken for, and let none be surprised, that I make him the Subject of a *Panegyrick*: For, there's a Witty Author has writ in the Praise of *Julian the Apostate*; another has defended the *Bloody Nero*; a third has extoll'd the *Persecutions of the French King*; and of late, a Learned Gentleman has Publish'd *An Apology for the Failures of Dr. Walker*: And with the same Design that these

The
Bloody As-
sises turn'd
into a
merciful
Assises

My Lord
Jeffreys a
Nonjuch
Man.

B

Gentle-

Gentlemen writ, shall I venture to Praise that **NO N-SUCH** Man, George Lord Jeffreys.

To praise him seems to reflect upon King James. But perhaps your Ladyship will say, I can't write in Praise of my Lord Jeffreys without Reflecting upon **King James**; and 'tis scarce decent for a Private Man to meddle with Crowned Heads; besides, should you ever be call'd to Account, it might force you to discover me, and therefore you were better let my Lord **Sleep in the Tower**, (where his Friends had leave to bury him) than to disturb his **Ashes**: If he has done well, his **works** praise him in the **Gates**; but if Ill things, to praise him much is the highest Satyr.

A Cat may look on a King.

To this I answer, **A Cat may look on a King** and
(blessed

(blessed be God) we live in a Reign where speaking the **Truth**, does not pass for **Treason**,—Not but I am of the **Coblers** mind that Liv'd in *Holborn*, in *King James 1st. Time*, when **Condemore** the *Spanish* Embassador was passing by in His Chair, the Sedan Men happening to Stumble and fall, and the *Embassador being on the Ground*, multitudes of People came Running at this accident, one of which Cries to the **Cobler** to come out of his Stall and help up the Embassador: The **Cobler** Replies, *not he, for he wou'd not meddle with State Matters.*

A Pleasant story of a *Cobler*, that wou'd not meddle with State Matters.

Madam, the **Cobler** kept to his last, and I am as little as he for meddling with Crowned Heads. When the

King
James's
Life was
one continu'd
Conspiracy
against
the Prote-
stant Re-
ligion.

Governors Rule according to Law (and are so *Just and Merciful* as our present King) but I don't think there's a Good Man in the World that scruples to call *Nero a Crowned Villain* ; and the Truth is that Man deserves to be thought a *Jacobite* (*which is the greatest Scandal can be thrown upon him*) that's afraid of speaking the Truth of the last Reign, because a *Thousand Years* hence he may be call'd to account for his Courage ; and therefore if my Head don't ake till I am sent to *Newgate* for writing a *Panegyric on my Lord Jeffreys* (*for being true to a, King, whose Life was one continu'd Conspiracy against the Protestant Religion*) it will never ake till the *Day of Judgment*.
When *Ames* was invited to be
Pro-

Professor at Franeker, *Episcopus*, then at *Leiden* in his Lectures, in the Schools spoke against *Ames*, who hearing of it, sent a bold Challenge that he would come to *Leiden*, and before the University, answer *Episcopus*'s Arguments, and oppose his Determinations if he pleas'd; but *Episcopus* wisely refus'd it, knowing that he had an Ill Cause to defend — I know not why Truth may not be as bold as Error. But suppose there's a Man in the World so Vile and Shameless, as to appear against this Panegyric, yet still Madam, there's no Danger of your being discover'd, for I have that Respect to your Sex, and Regard to my Lords Honour, that I'd lose as many Lives as there be Stars in the Sky, before

Ames
Challenge,
to *Episcopus*.

Truth
may be as
bold as
Error.

I Promise never to discover the Lady to whom this Panegyric was sent.

fore I'd discover a Lady that was so Couragious and kind (which none ever was before) as to write a *Panegyric* on my Lord Jeffreys, and I hope by your Ladyships inserting what I omit in our *Panegyric* on this Great Man, We shall present the World with such a *Picture* of the last Reign, as may Oblidge the Lovers of their Country, to disperse some Thousands of 'em at *Winchester, Salisbury, Taunton, Exeter, Frome, Wells,* and those other Towns, where my Lord is so much admir'd.

Madam, it must be confest 'tis a very invidious thing to defend any *Action, or Life,* which has had the publick Stream and Cry long against it; with which even *Men of Sence, and sometimes Religion*

ligion too (though Pride or
 shame perhaps seldom let's
 'em own the very Truth o'nt) are
 commonly hurry'd away as well as
 others ; and therefore, I foresee
 with what Prejudice this
 Essay will be read, especially
 by Captain Hicks, Madam Jen-
 kins, Mr. Hamling, and those
 others Persons who lost either
 a Father, a Son, or a Brother in
 the West : But least of all,
 can I expect your Ladyships
 Pardon, as your Eldest Brother
 was Sentenc'd to Death, by the
 Lord Jeffreys, and afterwards
 Hang'd, Drawn and Quartered,
 at Taunton. But I must praise
 his Lordship for this : For
 Madam, there be many things
 that look Barbarous, which upon
 a Review, appear to be the
 Effects of Justice, Mercy, and a
 Con-

Captain
 Hicks and
 others are
 prejudic'd
 against
 Lord Jeffe-
 reys.

He
 swore to
 Hang up
 the damn'd
 Fanatics

Concern for the Publick. We have a notable instance of this in *Manlius Torquatus*, who to maintain the Discipline of his Camp, Hang'd his own Son— This *Manlius* aim'd at something to be done more August and Glorious than the soft Effeminacies of Fond Parents, and our Pious *Jeffreys* (to his Praise be it spoken) had a Passion more strong and severe, than to defend and Patronize his Bowels (his Kindred) or any thing that oppos'd his Master, to whom he Swore to Hang up (as he call'd em) the Damn'd Fanaticks, and he had a Nose fit for this Great Service, for he tells the Jury at Taunton, that he cou'd smell a Presbyterian Forty Miles. I can't say *Jeffreys* ever Built any

Jeffreys
could
smell a
Presby-
terian Forty
Miles.

Mr. Benj-
min H—
Was
Hang'd,
Drawn
and Quar-
ter'd, at
Taunton.

any *Hospitals*, or that he Thun-
 dered much against *Bribery*,
Drinking, *Whoring* (which his
 Enemies call his beloved Sins)
 But tho' I can't clear him of
 these, vices, yet I dare say he
 hop'd to Compound for 'em, by
 shewing a Mighty Zeal, to bring
 Men o'er to the Church of
England: And to do him Justice,
 he was more Furious to *Convert*
Dissenters (by Fines and Impri-
 sonments) then e'er a *P—Fold*
Smith, or *Balch* of 'em all—But
 need I praise him, for disturb-
 ing of Meetings? or for dra-
 gooning Phanaticks out of
 their Houses? when he has o-
 ther Vertues that so Croud upon
 me, that I can scarce get to the
 main *Theam* I intend, which is,
 To Write a *Panegyric* on
 his *Hanging* so many in the
West; but that I may omit

He
 hopes to
 Compound
 for several
 Sins, by
 shewing a
 furious
 Zeal a-
 gainst
 Protestant
 Dissenters

C

none

none of his due Praises, I'll
trace him in all his Vertues, from
 his Birth to his *Western Circuit*,
 (where he did such Eminent
 Service) and from thence to the
Tower, (where being *sick of*
Honour) he bilks *Jack-Ketch*
 in a Hogshead of Brandy.

Lord Jeff-
 reys was
 Born in
 Wales.

First as to his Birth, being
Born a Welch-Man, you may
 be sure he was Born a Gentle-
Man—From a mean obscurity,
 he soar'd to the Lofty Py-
 riam'd of Honour, where he
 continu'd, till by the sud den
 change of Fortune, he dropt
 Headlong, and lost at once his
Grandeur and his Power, to let
 Mankind see how little trust there
 is to be given to the smiles of Flat-
 tering Greatness—His Father
 gain'd a Wife of a good Fa-
 mily, nor had they liv'd to-
 gether

gether any long time, before
 God was pleas'd to bestow on
 them, the Person who is the
 subject of this *Panegyric*; He
 was Baptized by the Christian
 Name of *George*, whether he
 had *God Father*; &c. It does
 not occur, however he appear-
 ed to all that *Studied* him of a
 very Prompt and ready Wit:
 Striving for *Preheminence*, even
 among his *Compeers* in
 his Tender Age, which made
 his Father often clap him on
 the Back, and say—*Oh! George,*
George, I fear thou wilt die with
thy Shoes and Stockings on—He
 was first put to a County
 School, where his Natural
 parts set him off to that great
 advantage, as he was soon re-
 mov'd to the *Free-School at West-*
minster, where he profited

His Fa-
 ther fears
 he will die
 with his
 Shoes and
 Stockings
 on.

much, and being soon inabled to understand the *Languages*, or at least so many of them as were necessary for the *Study of the Law*, which above all other things he aim'd at, and some say he was the rather incited to it, by a Dream he had whilst a Scholar, *that he shou'd be the chief Scholar in that School, and afterward shou'd enrich himself by Study and Industry, and that he shou'd come to be the second Man in the Kingdom—* Being enter'd into the *inner Temple*, we find him call'd to the Barr, earlier then had been usual, Leaping over the Heads of elder Graduates— Thus Flush'd with Success, he now thought of nothing more than *how he might Climb*; nor did he want an opportunity, for the

He
Dreams
he shou'd
come to
be the
second
Man in the
Kingdom.

the next Station we find him in, is that of *Common Serjeant* to the City of London.— Having Climbd thus high, in the *slippery Starr of Honour* to raise himself yet higher, he Courted a *Brisk Widow* (Daughter to Sir Thomas Blountworth) and soon after their Marriage, he had the Pleasure to behold the *Fruits of her Labour*, for he was in as great hast for a Son (I speak this to the *Prai'e of his Manhood*) as he was to be Lord Chancellor of England: And therefore 'twas that once, telling a Lady in Court, that she was very *Quick* in her Answers; she reply'd, *As Quick* as I am, Sir George, I wa'nt so *Quick* as your Lady—A Month after the Birth of this *Early Son*, He was chosen *Recorder* of the Hon-

He is
chosen
*Common
Serjeant*

He is
made *Re-
corder of
London.*

Honourable City, by which means being become as himself declar'd—*The Mouth of the City*—and as 'twere *Capital Judge* in the *Guild hall*, he found his Ambition Enlarge, and he next endeavours to become a *Court Favourite*; nor was it long before, an opportunity offer'd it self to make him to be taken Notice of; for so it hapned, that some Persons had Imprinted a *Psalter*, and Intituled it (the better to shadow the Injury done to the *Company of STATIONERS*) the *King's Psalter*, which Occasioning a Dispute, it was refer'd to a hearing before the King and Counsel at White-Hall, where *Jeffreys* being Counsel for the *Company of STATIONERS*, He had this Ex-

Expression — *They have Teen'd with a Spurious Brat, which being Clandestinely Midwiv'd into the World, the better to cover the Imposture they lay it at your Majestys Feet, &c.* — Tho' the King might have taken this as a Reflection on his Royal Person, he only said (to one of the Lords that sat next him) *This is a bold fellow I'll warrant him*) and the **STATIONERS** had by his good Pleading, the Matter declar'd in their Favour — About this time the *Popish Plot* being discovered, by Dr. Oats and Mr. Dangerfield, &c. He Tack'd about to the Court Party; and tho' by this he lost his place of *Recorder*, yet he advanc'd so fast in the Kings Favour, that by his Advice a *Quo Warranto*, came

He Tack'd
about to
the Court
Party.

came down against the Charter
of London: And now ———

*Next place we find him in, was Justice Chair,
Who fled away, because she found him there.*

He is
next Ad-
vanc'd to
be Lord
Chief Just-
ice.

But She did not fly to affront Sir
George, but out of Respect to his
Future Greatness, for she saw he
could rise no higher if She kept
the Chair, and it fell out accord-
ingly: For She was no sooner
fled, and the Charter Surrender'd,
but he's made Lord Chief Justice
of the Kings Bench: and now

*When Jeffreys on the Bench, Ketch, on the Gibbet Sits;
Some take ev' en them for Courages and Wits.*

He bails
the Popish
Lords out
of the Tow-
er.

And well they might, for Jeffreys
being advanced to this *High Sta-
tion*; he had the Courage (which
none ever had before) to Bail
the Lords out of the Tower,
and

and to fine Mr. Best the Hop-Merchant in a Sum of 500 l. for only saying *he desired his Service might be remembered to my Lord Jeffreys.* As this matchless Courage fixt my Lord in the King's Favour, so he was no less Famous for his *Witty and Biting Jests*— I shou'd not exceed in his Praise, if I shou'd say his *Jesting on Men in Distress*, out-does all the *Scogings Sommers, and Archees* of 'em all: What was his telling *Father Peters* (their ghostly Adviser) he was going into the West to tell the *Rebells their Fortune*, but a *jesting on the shedding of Protestant Blood*; but there is *Good Wits Jump*; and my Lord Jeffreys being a Man of a mild Nature, his being boldly retorted

D upon

Hee's
banter'd
by a
Country
Gentle-
man.

He de-
lights not
in the
praises of
Men, and
cares as lit-
tle for
their A-
buses.

upon, has often squeez'd Tears
from his Tender Eyes: This
was seen in a Tryal, about
the Validity of a Lease,
where a Gentleman using se-
veral Law Terms; as *Lessee*
and *Lessor*, *Assignee* and *Assignor*;
and his Evidence being direct-
ly against Sir Georges Client; to
take him off, and daunt him,
Jeffreys said, you there with
your Law Terms, of your
Lessee and your *Lessor*, and of
your *Assignee* and your *Assignor*,
do you know what a *Lessee* or
a *Lessor* is? &c. I don't believe
you know that, for all your
Formal Evidence: To which
the Gentlemen Answered,
Yes, Sir George, but I do, and
I'll give you this Instance of it,
if I Nod to you, I am the *Nod-*
der, and if you Nod to me then,
you

you are the *Noddee*. This Witty Answer put the Court into a great Laughter, but so disturb'd Sir George, that he *Plainly Wept* at the Gentlemans Boldness — He was also seen to put *Finger in Eye*, at the Rebuke he had from the *Learned Maynard*, for this great Lawyer having spoken against Sir George's Client, Sir George told him he was grown so Old, he had *forgot the Law*; to which *Maynard* replied, Yes Sir George, I have forgot more Law, than you ever learnt; which Witty *Repa-tee* so Bauk'd Sir George, that he *meerly* cried to Revenge the Affront: But they need not have taken this pains to have *humbled* Sir George, for he that *knows himself* well (as Sir George did) is contemptible to

himself, and delights not in the Praises of Men, and cares as little for their Reflections: Sir George knew well enough (tho' he cou'd not forbear Weeping, at bold Affronts) that 'twas good for him sometimes to be contradicted (to be thought Evil and Imperfect) and that too, when he did, and intended well; for these things he knew wou'd further his Humility, and defend him from Vain Glory: Then (Madam) do we better seek God for our inward Witness, when outwardly we are banter'd by Men, and little Credit is given to us; so that Sir George grew still better, and better, by these biting Jests, for they not only drew Tears from his Eyes, but made him enter into himself, that he might know himself

to

He grew
still better
and better
by the
Affronts
he met
with.

to be but a Man (*tho' a Non-
such Man*) and not be puffed up
with too much Praise, or *Trust*
to any thing in this World; I
could name Forty Instances of
his crying, and Sobbing, when he
was curbed, but I shall only men-
tion that one more, of Sir Rich.
Weston—The Jest was this,
Jeffreys telling him *he did not*
use him like a Counsellor, check-
ing him in the managing his
Breviat &c.—To which West-
on repli'd— ' *Ha! Since the*
' King has Thrown his Favours
' upon you, in making you Chief
' Justice of Chester, you think
' to run down every Body, if you
' find your self agreiv'd, make your
' Complaints; here's no body, cares
' for it—To which Jeffreys
Wittily, repli'd 'Twas not his
business make Complaints, but
to

Hee's so
Tender
hearted
as to weep
in a Court
of Justice.

to pardon those that were made —
for which being commanded to
hold his Tongue, he sat down
and *Wept for Grief* — They talk
of his *Hectoring*, and *Proud*
Carriage, what cou'd be *more*
Humble and condescending, then
for a Man in his great Post to
Cry and Sob, in a Court of
Justice? — Should I run o're all
the *Jocular* and good Natur'd
part of my *Lord Jeffreys Life*,
twou'd Swell this *Head* as big
as the *Cambridge Jest*s, for be-
sides the *Jests* in his ordinary
talk, there was *his Jest*s on the
Leather Doublet — on the *Bag-*
pipes, and *Recorder* — On *Mea-*
suring of *Consciences* by long
Beards — On a *Country Squire*,
whom he call'd *Rogue* and *Rascal*
(as they had agreed he should)
to prevent all *Suspition* of *Bribery* ;
His

His reaking Evidence about the Birth of the Prince of Wales (for that is his word in the Depositions) is a Jest that I Blush to repeat after him; and his Purchasing Mr. Pits his House (with only paying a Pepper Corn for 99 Years) is a Jest will live as long as there's a Knave in the World.

I might further prove, what a Jocular and facetious Person my Lord Jeffreys was: The Truth is, he was such a *Fetch and Carry*, to the *Tory* Interest that his whole Life was—*A continu'd Jest*—Or if he was ever so Ill Natur'd, as to be in *Earnest*, it was in his Zealous Prosecution of that Great Man, *William Lord Russel*—Neither was he less Angry in shewing his *Aversion to Perjury*, by endeavouring

His a-
version to
Perjury.

deavours to Prove (two innocent Persons,) Dr. Oates, and Mr. Dangerfeild Guilty of it.

'About this time, the Duke
'of Monmouth Landed at
'Lyme, and the Earl of Argile
'in Scotland, but being both defeat-
'ed; the next Remarkable thing
'in my Lord Jeffreys Life, was
'his Hanging of Monmouth's
'Friends—Argile, and the Duke
'of Monmouth, being now safe
'in their Graves! (Tho' to this
'Day, some in the West wo'nt be-
'lieve a word on't) King James
'was so puffed up with a Petty Victo-
'ry over a few Club-men, and so
'wrought up with a Conceit he had
'now Conquer'd the whole Nation
'(so that beliving himself Impreg-
'nable) he resolves to be Reveng'd
'on the Western People, for sid-
'ing with his Capital Enemy,
Mon-

King
James
Victory
over a
few Club-
men.

Monmouth — *And to that purpose* (after the Duke was beheaded) he sends down his *Trusty Executioner* (my good Lord *Jeffreys*) not to decimate according to the *Heathen way* of Mercy (for I shall prove anon he was Merciful in Hanging so many) but with the *Besom of his Pious Sentence*, to sweep the Country before him — This looks Barbarous but that's all — for first as to the speedy Execution of the Duke of Monmouth, none can call him a Bloody or Cruel Man for hastening that, for the Duke, cou'd expect no other, when he *DECLARED* at the Head of his Army.

They
are Try'd
by my
Lord *Jeffreys*.

An Abstract of
the Duke
of Monmouth's
Declaration.

‘That tho’ Government
‘was *Originally Instituted by God*,
‘and this, or that, form of it
E ‘chosen

‘chosen, and submitted to by
‘Men, for the *Peace, Happiness,*
‘*and Security of the Govern’d;*
‘and not for the Private Intrest,
‘and Personal Greatness of
‘those that Rule — yet King
‘James, to the Violation of his
‘OATH, as well as Rules, and
‘Measures of Government, has
‘broken *all the Boundaries of*
‘*the Government,* and left no-
‘thing unattempted, for bring-
‘ing our limited Monarchy,
‘into an absolute Tyranny,
‘for he has Counter-min’d our
‘*Religion and Liberties,* by Po-
‘pish Councils, and Ravisht
‘our Priviledges from us, by
‘*Fraud and Violence;* and more
‘especially the *whole Course and*
‘*Series of the Life of the Duke*
‘*of York,* has been one con-
‘tinued Conspiracy, against
‘the

'the *Properties Religion, and*
 'Rights of the Nation; *Witness*
 'his burning of London, his Fo-
 'menting the *Popish Plot, in-*
 'couraging the *Murder of Sir Ed-*
 'mond Bury Godfry, his *Hiring*
 'Villians to assassinate the *Earl of*
 'Essex, and *suborning witnesses,*
 'to Swear the *Patriots of our*
 'Religion, and *Liberties out of*
 'their *Lives* — The very Ty-
 'ranies which he hath exer-
 'cis'd, since he snatch'd the
 'Crown from his Brothers
 'Head, do leave none under a
 'possibility of *flattering them-*
 'selves with hopes of safety
 'either in their *Consciences,*
 'Persons or *Estates* — And be-
 'sides this, he hath called in
 'multitudes of *Priests and Je-*
 'suites, against all *Law; and*
 'hath Impower'd them to ex-
 E 2 'ercise

‘ercise their Idolatryes, and
‘is himself Daily present at the
‘Worship of the Mafs—Neither
‘hath he been more Tender in
‘Trampling upon the Laws,
‘which concern our Properties,
‘seeing he has Commanded
‘the Collecting of Customs and
‘Excise; which was to expire
‘with the late King’s Death:
‘Neither is it an Extenuation
‘of his Tyranny; that he is
‘countenanc’d by an Opinion
‘of 7 or 8 suborn’d and forsworn
‘Judges; but rather declaring
‘the Greatness and extent of
‘the Conspiracv against our
‘Rights; and that there is no
‘means left for our Relief, but
‘by force of Arms. Which we
‘take Heaven and Earth, to
‘witness, we shou’d not have
‘done, had not the Malice of
‘our

' our Enemyes depriv'd us of
 ' all other means of Redress—
 ' Wherefore before God, An-
 ' gels and Men; we stand ac-
 ' quitted from, and do Charge
 ' upon our Enemyes, all the
 ' Slaughter and Devastations,
 ' that unavoidably accompany
 ' an *Intestin War*—Now there-
 ' fore we do hereby Solemnly
 ' declare and proclaim, *War against*
 ' James Duke of York, as a
 ' Murderer and Assasin of In-
 ' nocent Men, a Traytor to the Na-
 ' tion, and a Tyrant to the People
 —' And we exclude none from
 ' the benefit of Repentance
 ' (tho' formerly concern'd in the
 ' enslaving their Country) that will
 ' joyn with us in Retrieving
 ' what they have been accessory
 ' to the loss of—Neither will
 ' we give way to any *Treaties* or
 ' Acco-

‘ Accommodation, ’till we have
‘ brought *James Duke of York*;
‘ and all his Adherents, to un-
‘ dergo what they deserve, for
‘ the Violations of our Laws
‘ and Liberties; neither will we
‘ lay down our Arms, till we see all
‘ this accomplish’d, And till
‘ all the Penal Laws against
‘ Protestant Dissenters, be re-
‘ peal’d and even *Papists*, them-
‘ selves have nothing to fear
‘ from us, provided they do
‘ not joyn with our Enemies,
‘ and endeavour our Destruct-
‘ ion— Our Resolution in the
‘ next place is to maintain all
‘ the just Rights, and Priviledges
‘ of Parliament; and seeing many
‘ of the Miseries of the Nation,
‘ arise from Corrupt Judges, as
‘ appears by the Murdering
‘ of *Algernon Sydney*, and that
‘ worthy

' worthy Person, William Lord
 ' Russel; we will therefore
 ' leave it to the Wisdom of a
 ' Parliament, to settle some
 ' Way and Method, for the
 ' approbation of such as shall be
 ' advanc'd to the Degree and
 ' Dignity of Judges—And see-
 ' ing the Seizures of the Charters
 ' of England, have been Illegal
 ' and Arbitrary; we do there-
 ' fore declare the Old Charters
 ' (notwithstanding the New
 ' Ones, lately granted) to be
 ' good and Valid; and for the
 ' restoring the Kingdom to its
 ' Primitive Condition, of Free-
 ' dom and Safety: We will have
 ' the Corporation and Militia Acts
 ' repeal'd, and all Out-Lawries
 ' of Treason against any Per-
 ' son whatsoever (upon the
 ' late pretended Protestant Plot)
 ' re-

‘reversed — And we will
‘have New Laws Enacted, for
‘placing the *Election* of
‘*Sheriffs* in the *Freeholders* of
‘the several Counties, and for
‘preventing all *standing Forces*,
‘except what shall be raised,
‘and kept up by Authority,
‘and Consent of Parliament —
‘And where as the *Duke of*
‘*York*, to hinder inquiry into
‘the *assassination of Arthur Earl*
‘of *Essex* hath *Poyson’d* the
‘*late King*, and thereby mani-
‘fested his Ingratitude, as
‘well as Cruelty to the World:
‘His Grace the *Duke of Mon-*
‘*mouth*, being sensible of this
‘Barbarous and horrid *Paricide*,
‘Committed upon his Father,
‘Doth resolve to pursue the
‘said, *Duke of York*, as a Mor-
‘tal and Bloody Enemy;
and

' and will endeavour as well
 ' with his own hand, as by
 ' the assistance of his Friends to
 ' have Justice executed upon
 ' him—And the said James
 ' Duke of Monmouth (the now
 ' Head, and Captain General of
 ' the Protestant Forces of this
 ' Kingdom, assembled for the end
 ' aforesaid) doth not at present
 ' insist upon his Title, but
 ' leaves the Determination
 ' thereof to the Wisdom, Justice,
 ' and Authority of a Parliament
 ' Legally chosen, and acting
 ' with Freedom; and in the
 ' mean Time doth profess, and
 ' declare by all that is sacred,
 ' that he will in conjunction
 ' with the People of England,
 ' do all he can for the Re-establish-
 ' ment of the Protestant Religion,
 ' and their Ancient Rights and
 F ' Privi-

‘ *Priviledges* ; and he will con-
‘ sent unto and promote the
‘ passing into Laws, all the me-
‘ thods aforesaid, that it may
‘ never more be in the Power
‘ of any *single Person* on the
‘ Throne, to deprive the Sub-
‘ jects of their Rights—— And
‘ whereas the *Nobility, Gen-
‘ try, and Commons, of Scotland,*
‘ are now in Arms upon the
‘ like Motives that we are ;
‘ we do therefore approve the
‘ Justice of their cause, expect-
‘ ing their, and promising our
‘ assistance, for carrying on
‘ that *Glorious Work*, we are
‘ Jointly ingag’d in—— And
‘ we shall in a little time, Pub-
‘ lish a larger *Remonstrance*, of
‘ the *Grievances*, Persecutions,
‘ Cruelties and Tyrannies, we
‘ have of late lain under ; and
‘ there-

‘ therein, a more full and par-
‘ ticular Account, of the *un-*
‘ *parallel’d Crimes*, of James
‘ *Duke of York* — And we
‘ make our Appeal unto God,
‘ and all Protestant Princes,
‘ States and People, concerning
‘ the Justice of our Cause, and
‘ the Necessity we are reduc’d
‘ to, of having our recourse to
‘ Arms; and we are confi-
‘ dent of obtaining the utmost
‘ Aid and Succour, which they
‘ can yeild us with their *Power*,
‘ *Persons and Estates*, for de-
‘ throning the *said Tyrant* —
‘ And above all, our depen-
‘ dence and Trust is, upon the
‘ *Lord of Host*, in whose Name
‘ we go forth, and to whom
‘ we Commit our Cause, and
‘ referr the Decision betwixt
‘ us and our Enemies, in the
F 2 ‘ Day

‘Day of Battel—Now let us
 ‘play the Men, for our People,
 ‘and for the Cities of our God,
 ‘and the Lord do that which
 ‘seemeth good unto him.

James
 Duke of
 Monmouth
 sent to be
 Crown’d
 in Heaven

This Declaration being chiefly
 Levell’d at the late King
 James, and such Precious Men
 as my Lord Jeffreys; they can’t
 be blam’d for getting the Dukes
 Head off with all Speed; and
 if I don’t mistake, He was be-
 headed two days after he was
 brought to London—Some said
 an Old Major intended, to rescue
 the Duke upon Tower Hill, but
 he never appear’d; and James
 Duke of Monmouth was there
 (after Five Chops) sent to be
 Crown’d in Heaven—And see-
 ing his Declaration is what Thou-
 sands have never Read, ’tis here
 inserted, that the World may
 see

see 'tis the *Cause*, and not the *Axe*
 or *Halter*, that makes a *Martyr*:
 And as *Jeffreys* was thus hasty to
 send the *Duke* to a Heavenly
 Kingdom, so he was as kind to
 his *Friends* (*in the West*) for he
 sent them to him, as fast as he
 cou'd. But that I may do right
 to my *Lords Vertues*, and Justice
 to his *Enemies* too, 'twill be ne-
 cessary to Insert more at large,
 what they *Object* against him;
 'tis no wonder that my Lord
 had *Enemies*, as his *Rise was the*
fall of others: Nothing so con-
 vulseth Man's Reason as In-
 terest, tho' there is no Pro-
 blem in *Mathematicks*, more
 demonstrable than that all
Strait Lines Drawn from the Cen-
ter, to the Circumference, are
equall; yet (says *Hobbs*) if
 this did but cross any Man's In-
 terest

'Tis the
 cause, and
 not the
Axe, or Hal-
ter makes
 a *Martyr*.

Lord
Jeffreys
Enemyes

terest ; it wou'd be disputed —
And therefore to set my Lord
in a true Light 'twill be necessary,
to insert what his Enemies
Object against him (as well as
what I shall say in his Praise)
and this can't be better done,
then by inserting *the History*
they give of Monmouth's whole
Expedition ; and this I insert,
not only to oblige the *West Country*
Reader, but as 'twas the *Pro-*
logue to that *Merciful Assizes*,
that was to follow after it.
And having done so Candidly
by my Lords *Enemyes*, as
to insert their Objections
against him, I shall answer
'em all, to my Lord's Honour.

Their
Objections
against
him.

The

The Account given by Lord Jeffreys Enemies, of his Proceedings in the West, after the Defeat of the Duke of Monmouth, &c. With the History of that whole Expedition.

THE Landing of *Argile* in Scotland (whose Martyrdom I shall speak of anon) was but like *Thunder* afar off, to what hapned soon after in the *West of England*: K. James was so apprehensive, not only before, but even after his *Ascension* to the *Throne* of the Duke of *Monmouths* designs against him ; that he used his utmost endeavours by his Envoy Mr. *Skelton*, in *Holland*, to get him *Secur'd*, and sent into *England*, which design cou'd not yet be carried so covertly, but that

the

King James In-
deavoured
privately
to secure
the Duke
of Mon-
mouth in
Holland.

The
History of
Monmouths
Expedi-
on.

the Prince of Orange came to the Knowledge of it: Who having more Honour and Goodness in him, than to suffer an Innocent, Forlorn Man, to fall into the hands of those who had been the occasion of his Exile, and Misery, did not only give the Duke Notice of the Plot against him, but gave him Money to go privately to Brussels, with a farther assurance, that if he would go to the Campaign in Hungary, he would maintain him at his own Charge, with an Equipage Suitable to his Quality: But his Fate led him to return again privately from thence into Holland, where having concerted his Measures with such Refugiated English as he found there, May 24. Old Style, they left Amsterdam,

sterdam, about two of the Clock,
 being Sunday Morning, and in a
Lighter sail'd for the *Texel*, their
 Vessels being sent before 'em,
 thither, but meeting with ex-
 trem *Cross-Winds* all the way,
 they arriv'd not till Saturday
 Night, and then went all on
 Board—Here their *Man of*
War with about 32 Guns
 (where the Dukes Person was)
 was under an Arrest, by Order
 of the States of Amsterdam, on
 the complaint of our *Envoy*,
 they presuming they had bin
 clear, but they broke through
 their Arrest, and Sunday
 Morning at break of Day, set
 Sail for England—They had
 in all, three Ships; that of 32
 Guns carryed most of their
 Men, the other two were for
 their Ammunition, they met
 G with

He
 sails for
 England
 with 3
 Ships.

with exceeding Crows-Winds,
most part of the time they
spent on the Seas; and arriv'd

He ar-
riv'd at
Lyme June
11th,
1685.

not at Lyme till Thursday
June 11th, so that from *Amster-*
dam to *Lyme*, they wanted but
two daies of 3 Weeks.

They Landed without the
least Opposition, and were re-
ceived with all Expressions of
Joy imaginable. The Duke as
soon as he jump'd out of his Boat
on Land, call'd for Silence, and
then desired they wou'd joyn
with him, in returning God
thanks for that wonderful Pre-
servation they had met with
at Sea, and accordingly fell on
his Knees on the Sand, and
was the Mouth of 'em all in a
short Ejaculation, and then im-
mediately well Armed, (as
many as were) entered the
Town.

The
Duke calls
for silence
and gives
thanks to
God for
his Pre-
servation
at Sea.

Friday

Friday the whole Day was spent in *lifting of Men*, which flock'd to 'em so fast, that they cou'd scarce tend them with Arms.

Persons
Flock to
him
from all
parts.

The like on Saturday also, and then about 10 of the Clock at Night, 300 of their Men were sent to Bridport, about 6 *English* Miles off, to Storm that Town betimes in the Morning, which they did accordingly, takeing many Prisoners out of their Lodgings; and had not their Soldiers been a little too Eager of Plunder, they had made a good daies Work o.n't; but there lying about a Wood, some of the Kings Forces, they were forc'd to Retreat; losing 3 or 4 Men, and Killing several of theirs, and taking 8 Prisoners:

Three
Hundred of
his Men
were sent
to Brid-
port to
Fight the
Enemy.

G 2

This

This was the first *Action* which they had.

Sunday also was spent in *Lifting*, and *Munday* morning; but in the afternoon they *Marched* out of *Lyme* for *Axminster*, a little Town Four Miles off; the *Dukes* Party, was now 2000 Foot, and 300 Horse, 'tho they *Landed* not full an *Hundred men*, and all these in the space of Four Days. About two Miles from *Lyme*, they espied the *Duke of Albemarle*, with about 4000 Men, designing that Night to Quarter in the same Town, which they had News of in the way; yet they March'd on in good Order, and came into the Town, lined all the Hedges, Planted their Field Pieces, and expected nothing more, than that they

The
Duke *Marches* out of
Lyme,
with 2000
Foot, and
300 Horse
to *Axminster*.

He e-
spies the
Duke of
Albemarle
with 4000
Men.

they should give 'em Battle. Albemarle not being an English Mile from the Town, he made towards the Duke as soon as he heard that he was there; but Albemarle (finding his Men to be all Militia-Men, of the County of Devonshire; and that they had no Stomach to Fight, Monmouth) Retreated, when he came within a quarter of an English Mile of the Town— He came from Exon with these Forces, intending to lay Siege against Lyme, presuming Monmouth wou'd not be ready in so short a time, but finding him so well prepared to receive him, he Wisely Retir'd, his men being in great Disorder and Confusion, supposing the Duke had pursued him, which was debated, but Monmouth said, It

His Rea-
sons for
not Fight-
ing Albe-
marle.

Mon-
mouth ex-
pected
some Acti-
on in se-
veral
parts of
the King-
dom.

He
Marches
next to
Taunton.

It was not his business to Fight yet, till his Men had been a little disciplin'd, but rather to march up into the Country, as fast as possible, to meet his Friends; not question- ing but there wou'd have bin in several parts of the King- dom, some Action on the News of his Success: But this in the end, prov'd Fatal to him, for had he but follow'd them, he had had all their Arms, several more Men, and might have March'd in two daies, with little or no opposition to the very Gates of Exon: The County Troops Resolving not to Fight him, and several came to him that Night with their Arms — But missing this Op- portunity, he Marched on for Taunton, Lodging at several small Towns by the way, which

which still received him as kindly as possible, He was all the way met with the Loud Acclamations of the Country, all praying to God to succeed his Arms.

Thursday he came to Taunton, about Twenty Miles from *Lyme.* To give a particular Account of his Reception here, wou'd be too Tedious; the Streets were so throng'd with People, he cou'd scarce enter, all endeavouring to manifest their Joy at his coming, and their Houses, Doors and Streets, were Garnish'd with Green Boughs, Herbs and Flowers, all Emblems of Prosperity.

The next day Twenty-six Young Gentlewomen with Colours ready made, at the Charge of the Townsmen, presented them to his Grace;

He i
receiv'd
at Taunton,
with a
great deal
of Joy.

25 Vir.
gins Pre-
sent the
Duke of
Monmouth
with Co-
lours.

His
Speech to
the
Young
Ladies.

He is
Proclaim-
ed King in
Taunton.

Grace; the *Captain* of them went before, with a *Naked Sword* in one Hand, and a small curious Bible in the other, which she presented also, making a *short Speech*, at which the Duke was extreemly satisfied, and assured her *he came now in the Field with a design to defend the Truths contained therein, and to Seal it with his Blood; if there shou'd be any occasion for it* — Nothing now cou'd content the Country but he must be *Proclaim'd King*, which he seem'd exceeding *averse* to; and I am of Opinion from his very Heart,

They said, the Reason why the Gentry of *England* moved not, was because he came on a *Common Wealth-Principle*; this being the Cry of all the Army, he was forced to yield to it:

And

And accordingly Saturday-Morning he was *Proclaimed*: In the afternoon came out three *Proclamations*, one setting a sum of Money, on the *King's Head*, as he had done before by the other. The second declaring the *Parliament of England* a *Seditious Assembly*, and if they did not separate before the end of June, to give power and Authority, to any that wou'd attempt to lay hold of them, as *Rebels* and *Traytors*. The third, to declare the *Duke of Albemarle* a *Traytor* (who now lay within six Miles of *Monmouth*, having had time to Rally his Men) if he laid not down his Arms forthwith. A Message also was sent to *Com-mand him*, but he sent word, that he was a *Subject to James* And

Mon-
mouth Pub-
lishes 3
Proclama-
tions.

Declares
the Duke
of *Albe-*
marle a
Traytor.

H

the

the second, the late Kings Brother,
and that he knew no other Lord.

Mon-
mouth Mar-
ches from
Taunton to
Bridgwater
where his
Declara-
tion was
Read, the
Magistrates
standing
by in their
Gowns.

The Duke tarried here till
Sunday Morning, and then
March'd for *Bridgwater*, Seven
miles from *Taunton*; they were
now between 4 and 5 Thousand
Men, and had they not wanted
Arms, cou'd have made above
Ten Thousand— They were
received here, as in other
places, but did little more then
read their Declaration, which
they did also in all other
Towns, the Magistrates standing
by in their Gowns.

From
Bridgwa-
ter he
Marches
for *Glass-*
enbury.

And so March'd forward
for *Glassenbury*, from *Glassenbury*
they design'd for *Bristol*, three
Days March from that place, re-
solving to attack it; according-
ly they arrived at *Cansham*
bridge, a little Town 3 Mile
English

English from Bristol, intending to enter Bristol next Morning, the Duke of Beaufort being there, with a Garrison of about 4000 men; who being Lodged in the Town, Monmouth was on a sudden alarmed with the noise of the approach of the Enemy, being in no small Confusion on this unexpected News: The Duke sent one up the Tower to see whether he could discover them Marching; as soon as he came up, he saw them at the very entrance into the Town, fighting with Monmouth's Men; here was a small Skirmish, Monmouth's Men being in the Fields adjoining to the Town, refreshing themselves; but it lasted not long, for before the Messenger could bring word, they were fled, He being

He designs to Attack Bristol.

Is prevented by the Duke of Beaufort.

His
Skirmish
with the
Duke of
Beauforts
Men at
Canham-
bridge.

Lord
Newburgh
is Wound-
ed and
some Pri-
soners ta-
ken.

Monmouth
refuses to
enter
Bristol.

being not above 60 Horsemen. They did Monmouth a great deal of mischief, Kill'd and Wounded about 20 of his Men, whereas he Kill'd none of his Enemies in this Skirmish; only took Four Prisoners and their Horses, and Wounded my Lord Newburgh; Monmouth went thither, thinking it had bin his own Forces; and had not his Undisciplin'd Fellows bin a little too Eager, he wou'd have enter'd the Town, and must have had every Man of 'em. King James Infantry was following, but on his Forces return, came not forward—These Forces being so near, and Bristol being so well Mann'd, the Duke was loth to pass the Bridge for Bristol, tho some Bristol men, that came over with him, begg'd him heartily

men. heartily to proceed towards it: Offering themselves to go in the Head of them into the Town, by some private ways which they knew, assuring him they wou'd make no Resistance; but cou'd not perswade him; Which had he bin Possessor of, he cou'd not have wanted Money nor Arms; the only things needful for him in that Juncture. Had he but had Arms, he wou'd by this time have had 10000 Men; and it wou'd not then have been difficult for him to have March'd to London, with the Recruit of Bristol, the King not being able to make 7000, for the Gaining of so many Kingdoms. Thus with three small Ships, and a handful of men, this brave Unfortunate Man bid fair for a Crown. But God saw it

Is per-
swaded to
it by some
Bristol-men

Bids
fair for a
Crown.

it not fit that he shou'd Succeed, and over-rul'd his Consultations to his own Ruine; for this was in the Top of his Prosperity; and yet all the while, not a Gentleman more than came over with him, came to his Assistance. *Which had he had he had W*
 So they March'd on to Bath, and lay before it in the afternoon, and sent their Trumpeter to Demand the Town; but they refus'd to give them entrance, having a strong Garison, it being a stout People, and a Strong Place. *The Duke having no mind to spend Time in laying Sieges, He March'd on that Day to a little Town called Phillip's Norton, and there Lay that Night, being now Friday, the 26th of June. Old stile. Saturday Morn*
 ing

He
 Marches
 to the
 Bath, and
 is refus'd
 Entrance.

Having
 no mind
 to spend
 time in
 Sieges, he
 goes next
 to Phillip's
 Norton.

ing preparing for Frome, they were drawing out their Baggage for their March; and on a sudden were alarmed with the appearance of the Enemy, who had entred the Town, and had lined all the Hedges, and began to Fire on them — Here began the Briskest Rencontre they yet had; the Fight lasted for an Hour or more, and at last they Beat King James's Forces back, Killing about 30 which lay in the Place, and the Duke lost about 10 in all, and a few wounded; King James's Army Retreating, Pitched within a mile of the Town, and the Duke went out also, and Pitched near them; but out of Musket Shot, Playing Cannon on one another for some hours; they killed the Duke but one

Here was the briskest Rencontre they had yet met with.

King
James lost
some Hun-
dreds
of Men
in this
Battel.

Mon-
mouth re-
ceives the
News of
Argiles
defeat.

one Man all the while; but the
Dukes Cannon did great Exe-
cution, having the Advantage
of the ground; at last King
James's Forces retreated, and I
have been told lost some Hun-
dreds of Men in the Battel, both
killed and wounded: So the
Duke marched on for Frome,
a Town where he was as well
belov'd as at Taunton: Here
he wanted for nothing but
Arms, which were by a Stra-
tagem taken from him, a few
daies before his Entrance. Now
came the unexpected News of
Argyle's being defeated, and
likewise of the advance of the
Kings Forces from London, with
considerable Baggage, and 30
field Pieces — On this News,
together with their want of
Money and Arms (not seeing
which

which way to avoid these Forces.) they were at a stand: 'Twas at last agreed on, that they that came with the Duke shou'd get good Horses that Night, and go for Pool, a little Sea-Port Town not far off, where they were to seiz a Ship, and set Sail for Holland again, leaving their Infantry to the Mercy of the Country.

Monmouth is discourag'd and advis'd to return to Holland.

This was much like that Resolution of the *Hollanders*, in the time of their Civil War with Spain, being (as they then were) in dispair of making better Terms, for they durst not enter Salisbury-Plain, because their Horse being so much better then the Dukes (their Men being all Disciplin'd, the Duke's not) they cou'd not face them, in so plain and open

He Dares not enter Salisbury-Plain.

a Country, so that they retreated to *Bridgwater*; in the meantime resolving to see what London

The Duke
waits to
see what
London
will do.

wou'd do.

This disheartened the Duke's Men, and several of them going home to their own Country (having felt by experience the Hardships of War) withdrew from the Duke.

His
Men are
disheart-
ened.

The Duke's Forces, went well back again to *Bridgwater*, and were received with wonted Love, they arriv'd here on *Friday the 3d of July*, and resolved now to Fortifie, so as to hold the Ground, till they heard from London—Saturday in the afternoon News was brought of the approach of the Kings Forces within a Mile and a Half of the Town where they had Encamp'd: The Duke went u

They
go back a-
gain to
Bridgwa-
ter.

in

into the Tower, and there took a
 View of them; and seeing them
 so careless, and their Horse at
 some distance from the Army
 in a little Town (*the Infantry
 being in Sedgmoore*) He called
 a Council on it; and it was con-
 cluded, that they shou'd fall
 on the Kings Forces in the dead
 of the Night; accordingly, have-
 ing a Guide to Conduct them
 in a Private way, they March'd
 out at about 11 of the Clock
 in the Night, and about One
 fell on them in their Tents:
 There was a Ditch between'em,
 and the Guide promised to
 Conduct the Dukes Army over
 in an Easie Fordable Place, but
 the Dukes Men, seeing the Ene-
 my just before them, ran furiously
 on, and lost their Guide; so that
 while they endeavoured to
 get

*Monmouth
 hears of
 the ap-
 proach of
 King
 James's
 Forces,*

The
Duke calls
a Council
and re-
solves to
fight

He falls
on King
James's
Forces in
the Dead-
of the
Night.

This
was as
fierce a
Battel as
ever was
fought in
England—

get over that place, the Enemy got on their Legs, and put themselves in Order, and now began *as Fierce a Battel, as perhaps ever was Fought in England, in so short a Time*; the Dukes Foot Fought as well as ever Foot Fought, but not a Horse came up; had His Horse but Assisted, *he must have beaten them out of the Field*. But his Horses wou'd not stand at the Noise of Drums and Guns, so that he soon *lost two of his Pieces of Ordnance*, and he had but four in all, and then but one more in the Field, his Foot flung most of their shot over, so that the men for the most part were Killed in the Rear, and that run, but the Front stood still, and had he done as much Execution in the Front

as

as he did in the Rear, the Day had been his own; *but God would not have it Soe* (our deliverance was to come by another hand) By this time the Kings Horses came up, and having 6 or 8 Hundred good Disciplin'd Men, well Mounted, and well Arm'd, *the Dukes neither*, his Foot having Shot away all their Ammunition, and their Baggage being not then in the Field, *the Dukes Men were forced to retreat, in very great Confusion.*

Having no Money left, and their Party thus unexpectedly repulsed, the Duke seeing he cou'd not hold it any longer, *fled with my Lord G—*

Monmouths Party was said to be about 3000. Foot and a Thousand Horse; he had more at least 5000 Men and Horse, but not

The Duke is forc'd to retreat in Confusion

He fled with my Lord G—

The
Enemy
pursued
not till
some hours
after the
fight.

not well Arm'd, yet in the
Field 'tis said the Duke lost not
above 300 *Men*, and they
Foot: But after, when he was
routed, in his retreat lost a vast
many more; 'tho they pursu'd
not in some hours after—

Colo-
nel *Holms*,
Major
Perrot,
Mr. *Willi-*
ams and
some o-
thers are
taken *Pri-*
soners.

The most remarkable Per-
sons, that were taken in this
Total Rout, were Colonel
Holmes, Major *Perrot*, the Con-
stable of *Crookhorn*, and Mr.
Williams, Servant to the late
Duke of Monmouth—

The *Field*
being
clear of
the Dukes
Men, the
Earl of
Feversham
Marches
to *Bridg-*
water,

After the field was clear of
the Dukes men, the Earl of
Feversham Marched with 500
Foot and a Party of Horse
and Dragoons to *Bridgwater*,
where he found the Dukes
Forces that were left there, fled
and dispersed into several places:
His Lordship left these Men
in

in the Town under the Command of Colonel Kirk, and hearing the Duke of Monmouth was fled, with about 50 Horse (the greatest Number of the Dukes men that were left together) he sent out Divers Parties in Pursuit of him, and others that fled the Field: On the 7th of July, about 5 in the Morning, some of the Lord Lumley's men, seized the Lord G — And another Person near Holt-Lodge in Dorsetshire, four miles from the West of Ringwood, and the said Lord Lumley, making further inquiry among the Cotts, was informed by one Anna Ferrant, that two men went over a Hedge proving, to be the out-bounds of many Inclosures; some of which, were over-grown with Fern, others

Feverham sends out Diverse Parties in pursuit of the Duke, and those others that fled with him.

The Lord G — is seiz'd near Ringwood.

Anna Ferrant discovers the Duke of Monmouth and the Brandenburg that fled with him.

others with Pease and Oates:
 But *Guards* being set upon the
Avenues, after diverse Attempts
 to escape, the *Brandenburgh*, one
 of the Parties observ'd to en-
 ter the Ground, was taken on
 the 8th of July, about 5 in the
 morning, who confessing he
 departed from the *Duke of Mon-*
mouth, about one of the Clock
 that morning; in the out
 Bounds, diligent Search was
 made, and about 11 of the
 Clock the same Morning, he
 was found by one *Henry Park-*
ing, hid in a Ditch covered
 with Fern. And now, as *Richard*
the Third said at the Battel of Bos-
worth, *A Kingdom for a Horse*: But
 there was no Horse to be had;
 so the *Duke* was in the end ta-
 ken and together with the Lord

The
Branden-
burgh is
 taken.

Henry
Parking
 found the
Duke of
Monmouth
 in a Ditch
 covered
 with Fern.

G—And the *Brandenburgh* with a strong Guard, brought by easy Journeys to *White hall*, where they Arriv'd on the 13th of *July*; and after some Examination, were committed to the *Tower*, where the Duke writ a Submissive Letter to *King James*, but it did not save his Life, for on Wednesday the 15th of *July* (upon his Attainder of *High Treason*) he was executed upon *Tower-Hill*, and had his Body put into a Coffin covered with *Velvet*, in order to his Interment—

Thus far is the *History of the Duke of Monmouths Expedition, in the West*, which is here inserted (as I said before) as twas the Prologue to that *Mercifull Assizes*— that was to follow after it; and tho' twas Written by one

K

of

The
Duke of
Monmouth
the Lord

G—
and the
Branden-
burgh, are
brought
to White-
hall, and
from
thence
sent to the
Tower.

Mon-
mouth his Ex-
ecuted up-
on Tower-
hill.

Monmouth's Expedition was writ by one of Lord Jeffreys Enemies, privy to the Dukes Secrets

'Tis a true History of all that happened from the time that he left Holland, to the time of his Death.

of *Lord Jeffreys Enemies* (which shou'd make the truth on't the more question'd) yet I must say his *Memoires* (so far as this) are true, for he was a Gentleman privy to the Dukes Secrets, and I'll Warrant it a faithful History, of his whole Expedition, from the Time, that he left Holland, to the Time he was Executed on Tower-hill; and I may say of this whole Essay, that it contains so many Secret Memoirs relating to the West (never Publish't till now) as render it a New Bloody, I shou'd say, A New Merciful Assizes.

Thus having given the History of *Monmouths Expedition*, to the time Lord Jeffreys Acted in the West, that I may further do Justice to my Lords Enemies: I'll next insert what they say of his

Proceed

Proceedings in the West, after the defeat of the Duke. And here

they (*Maliciously*) tell us that

'the Issue of Blood, did not stop

'with the Dukes Death, and the

'Executions that follow'd, were

'as Cruel and Barbarous,

'as hapned in any Age,

'or the worst of Tyrants

'Reigns — I am very loth to

'enter into any of the *Particu-*

'lars, since all that have Tra-

'velled in the *Western* Parts,

'have been Eye Witnesses of

'it, for Years after this : It

were enough to Satisfie some

that *Jeffreys* the Chief Justice,

had a special Commission of

Oyer and Terminer, to Try

the poor Wretches — But

I'll give a few Particulars —

The first that fell under his

Fiery Rage, was *Alicea Lisle*,

What
Lord
Jefferys E.
nemies say
of his
Proceed-
ings in the
West,

The
first that
fell under
his fiery
Rage was
the Lady
Lisle,

Mr.
Nelthorp
declares
she was
wholly In-
nocent—

‘a Woman of extream Age,
‘and Relict of John Lisle, one
‘of King Charles I’s Judges;
‘She was Try’d at Winchester, for
‘High Treason, for Comfort-
‘ing and Assisting Rebels:
‘The pretence being that she
‘had concealed Mr. Hicks, the
‘Nonconformist Minister, and Ric.
‘Nelthorp;—for Mr. Hicks, he was
‘not then Convict’d, nor in any
‘Proclamation, and so ’tis a
‘Question, whether She cou’d
‘even in Rigour of Law de-
‘serve Death, on his Account;
‘for Nelthorp, he himself says
‘in his last Speech. [That he
‘was wholly a Stranger to that
‘Worthy Lady, neither did She
‘as he verily belives, know who
‘he was, or his Name, till he was
‘Taken.] This made the Jury
‘bring her in Three times,
‘Not

'Not Guilty: But at last Jef-
 'freys threats, so far prevail'd,
 'that she was brought in Guil-
 'ty of *High Treason*, and Be-
 'headed for it: Yet the Con-
 'vention after King *William*
 'came in, were so dissatisfied
 'in her Case, that tho' they
 'could not *Restore her to Life*,
 'they reversed the *Judgment* for
 'her Death — Had those Per-
 'sons who suffer'd about *Mon-*
 'mouth's *Business*, fell only in-
 'to the Hands of Canibals,
 'some of 'em at least had, 'scap-
 'ed better than they did from
 'Jeffreys — These more Tame
 'and Civil Creatures, wou'd
 'have spar'd the Old and Wi-
 'thered, tho they had devour'd
 'the Young and Tender:
 'But no Age, no Sex, made any
 'difference here, and as those
 'who

Jeffreys
Threats
 prevails on
 the *Fury*
 to bring
 her in
 Guilty.

He
 spares no
 Age, nor
 Sex.

'who were just come into the
 'World, Children and Girls
 'of Ten or a Dozen Years
 'Old, were refused Pardon ; so
 'those who were half out of
 'it, wou'd not be suffer'd to
 'tumble into the Grave entire;
 'tho as *Juvenal* says of *Priam*,
 'they had scarce Blood enough
 'left, to tinge the Knife of the
 'Sacrificers. An Instance of
 'this was my *Lady Lisle*, of
 'such an Age, that She almost
 'Slept at her very Tryal,
 'and was Condemned for as
 'small a matter as was e-
 'ver known. From *Winchester*
 '(where this worthy Lady
 'was Executed) *Jeffreys* Posts,
 'to *Dorchester*, where under-
 'standing there was 30 Per-
 'sons that had bin found by
 'the Grand Inquest, to have
 'been

Jeffreys
Stratagem
 to Hang
 30 Persons
 at *Dorches-*
ter.

'been assisting the Duke of
 'Monmouth; he contrived
 'this Stratagem, to dispatch
 'em; When they came upon
 'their Tryals, he told them
 'whoever pleaded Not Guilty,
 'and was found so, *shou'd have*
 'little time to Live; and if any
 'expected Favour, they must
 'Plead Guilty. But the Pri-
 'soners wou'd not trust him,
 'tho' it had in a manner been
 'all one to them, for of the
 '30, 29 were found Guilty,
 'and Executed soon after, as
 'were 80 more out of 243
 'who were deluded to Plead
 'Guilty to their Indictments—
 'The same was done at Ex-
 'eter, where the Prisoners
 'were alike deluded, as also
 'at Taunton and Wells, where
 'Jeffreys finish'd his Bloody
 'Assizes,

80 more
 were de-
 luded to
 Plead
 guilty to
 their In-
 dictments.

‘*Affizes*, and in which
‘two places he Condemn’d
‘above 500 Persons, whereof
‘239 were executed, and had
‘their Quarters set up in the
‘Principal Places and Roads of
‘those Counties, to the Terror
‘of *Passengers*, and the great
‘Annoyance of those Parts—
‘But *Jeffreys* was not the only
‘Person, that was the Kings
‘Agent in this *Bloody-work*,
‘for *Kirk*, one of his Majesties
‘good Officers, had after the
‘Dukes Defeat, caused 90
‘*Wounded Men* at *Taunton*, to be
‘Hanged, and boiled their
‘*Quarters* in *Pitch*, to set them
‘up in several Parts of the
‘Town; Tho’ *Kirk* was
‘positive afterwards, when he
‘was charged with being con-
‘cern’d in such Barbarity, that

'he had Instructions, both from
 'the King, and the Lord Jeffreys,
 'to do what he did: But what
 'Instructions soever Kirk had
 'for what he did, Jeffreys took
 'to himself a greater Latitude
 'in Reprieving some who had
 'Money, and afterwards pro-
 'curing Pardons for 'em; and
 'he had the Conscience to
 'take 14500 l. of one Man
 'to save him, with which he
 'bought a very Fine Estate.
 'But those Poor Wretches, who
 'cou'd not Purchase, their
 'Lives at my Lords Rate,
 'were fairly Sold for Slaves,
 'into the American Plantations:
 'And when they cou'd find no
 'more to Hang, out came a Par-
 'don, but so *ridiculously* Cruel
 '(as Mr. Coke expresses it)
 'as cou'd scarcely be belived;

He con-
 demn'd a-
 bove 500
 Persons at
 Exeter,
 Taunton,
 and Wells.

Kirk
 Hang'd
 none, but
 by Order
 from the
 Lord Jef-
 freys.

He de-
 mands
 14500 l. to
 save Mr.
 Sp-kes Life

L

'for

Thus
far Lord
Jeffreys
Enemies.

They
have a
Viler
Charge
yet be-
hind.

‘for those who made their
‘Escape, were not only ex-
‘cepted, but also *Girls* of
‘*Eight or Nine Years Old*, who
‘had made a few Colours, and
‘presented them to the Duke of
‘*Monmouth* while he was at
‘*Taunton* were excepted by
‘Name, and no Pardon cou’d
‘be purchas’d for this Treason
‘till the *Girls Parents* had
‘Paid for it according to their
‘Ability; by all which Passa-
‘ges. we have very pregnant
‘Examples, not only of the
‘Avarice of Lord *Jeffreys*, but
‘of the Kings Promise to
‘Imitate his Brothers Clemency
‘and *Tenderness* to his People—

Thus far Lord *Jeffreys Enemies*, and I think they have be-
spattered him finely! But they
have a *Viler Charge* yet behind
which

which I'll insert here, and then Prove Lord Jeffreys a Loyal, Just, and Merciful Judge, in spite of all they have said against him.

But perhaps your Ladyship will say (for 'tis Natural to your Sex, to be Tender-Hearted) that if he had Hang'd up Five or Six of the Leaders, it had bin enough to have shewn his Loyalty, and Great Mercy. But his Hanging so many in the West, when Monmouth, their Head, was Taken, is 'such insulting Cruelty, as is not to be Parallell'd by any thing, but the New French Dragons, and Lord Chief Justices of the poor Albingenses, or Waldenses at Merindol, and Cu-trices; had the Great Turk sent his Janizaries, or the

He is
charg'd
with in-
sulting
Cruelty.

With a
Barbarous
Joy at Sen-
tencing
Men to
Death.

With
being
worse then
Nero.

'Tartar his Armies among
'em, they'd Scap'd better,
'Nay (said Pitts, another of
'my Lords Enemies) Human-
'ty cou'd not offend so far, to
'deserve such Punishment as
'he inflicted — A certain Bar-
'barous Joy and Pleasure,
'Grinn'd from his Brutal
'Soul, through his Bloody
'Eyes, when ever he was Sen-
'tencing any of the poor
'Souls to Death and Torment
'so much worse then Nero, as
'when that Monster wish't he
'had never learnt to Write
'because, forc'd to set his
'Name to Warrants, for Ex-
'ecution of Malefactors; Jeff-
'reys wou'd have been glad
'ev'ry Letter he Writ, had been
'such a Warrant, and ev'ry Word
'a Sentence of Death — He
'observ'

‘observ’d neither Humanity
 ‘to the Dead, nor Civility to
 ‘the Living — He made all
 ‘the West an Aceldama, some
 ‘places quite depopulated,
 ‘and nothing to be seen in em
 ‘but forsaken Walls, Unlucky
 ‘Gibbets, and Ghostly Car-
 ‘casses.

With
 making
 the West
 on Acelda-
 ma.

*Hanging! Unjustly call’d the Dogs Death, when
 Scarce half so many Dogs are Hang’d, as Men;
 The West Manur’d was with Protestant Gore,
 Death ne’er had there so Rioted before;
 No Mournful Cries, nor Lamentations mov’d
 Lord Jeffreys, Why? Because ’twas Blood He lov’d.
 The Good and Bad, an Equal Fate Partake,
 The Judge no Language then, but Deaths cou’d Speak,
 Unless the Golden Angels Chang’d his Note;
 He that was Poor, the Hangman surely Got.*

‘The

'The Trees were Loaden
 'almost as Thick *with Quar-*
 'ters, *as Leaves*; the Houses
 'and Steeples, covered as close
 'with Heads, as at other times
 'frequently in that Country,
 'with *Crows or Ravens*; no-
 'thing cou'd be liker Hell,
 'then all those Parts, *nothing so*
 'like the Devil as He — Caldr-
 'ons hissing---Carcasses boil-
 'ing-Pitch and Tar sparkling
 'and Glowing — Blood, and
 'Limbs Boiling, and Tearing,
 'and Mangling; and He the
 'Great Director of all —

with
 being like
 the Devil.

Thus far this Author, and if
 your Ladyship believes him,
 a Panegyric upon

George

George Lord Jeffreys, will be
 thought a Jest — But hold, one
 Tale's good, but till the other
 is told ; I confess this is a
Black Charge against the
 Lord Chief Hangman (I ask his
 Pardon) Lord Chief Justice, I
 shou'd ha' said : But Madam,
 you know *Accusations makes no*
Man a Criminal ; and I do af-
 firm, that the great Provoca-
 tions that the Whiggs had
 given him, turns this *Bloody*
Circuit into a kind Visit, clears
 him of all *Butchery*, and makes
 him as White as a Penny—
 Nay Madam, I appeal to you—
 Was he not Gor'd and Huncht
 by ev'ry Whigg in *England*?
 Was he not spew'd out of the
 City ? Did not the very *Mobb*
 carry him in shew, through
 the Streets of London ? Was
 not

Accusa-
tions
makes no
Man a
Criminal.

Jeffreys
is a Mer-
ciful
Judge.

His
Western
Circuit
was but a
kind Visit.

not his Face tied to the Horses
 Tayl, with this Label out of
 his Mouth — *This is the Ab-*
horrer of Petitions? — Nay
 did not the *Widows in the*
West, Petition the King on
 their Knees, that they might
 have a hearing against George
 Jeffreys, for that they cou'd
 Prove him a *Blood-sucker*, and
 fitter to be a Russian (to use
 the Words in the Petition)
 than a Lord Chief Justice? And
 they add in the *same Peition*,
 that if they might not have a
 hearing, then 'tis their *Request*
 that the said George Jeffreys
 (for they had forgot his Title
 of Honour) might be brought
 down to the Counties of Dorset
 Somerset, and Devon, where
 we the Good Women of the
West (as they call themselves)
 shal

The
 Good Wo-
 men in
 the West
 Petition to
 see him.

shall be glad to see him, that is, glad to Maul him with Pot-hooks and Ladles, and to Blind him with Rotten Eggs— This *Petition* alone (had he not bin a *Merciful Judge*) was enough to have made him Swallow all the *West* at one single Gulp (and without Chewing) — But that which was a greater Provocation than I have yet mention'd he saw — (*GOOD-MAN* —) his very Head Chopt off in that Passage in the *Duke of Monmouth's Declaration*, where 'tis said 'We further declare, that we will have care taken for the future, for debarring Hectoring, Scandalous, and Mercenary Men, from the Administration of Justice; and will leave it to the Wisdome of a Parliament, to

M

'approve

Jeffreys is
provok'd
at a passage
in *Mon-*
mouth's
Declara-
tion.

He the
best de-
serv'd to
be the
late King's
Justice in
the West,
of any
Man since
Cain or
Judas.

'approve of such as shall be ad-
'vanc'd to the Degree and Digi-
'nity of Judges — Then as
self Preservation is the Duty
of ev'ry one (and what even
Nature teaches) can we blame
my Lord for exerting his Rage
on the West Country Men, his
declar'd Enemies — And to
do him Justice, he Hang'd ev'ry
Man that came before him; not
from his love to Blood. (no, by
no means, for that wou'd spoil
my Encomium) but to discharge
his place who sent him, and he
best deserv'd to be the late
King's Justice in the West, and
Chancellour after, of any Man
that breath'd, since Cain or
Judas: I own this is a vast *En-*
comium, but is no more, then my
Lord deserves; for my Lord ask
ing the Mayor of *Taunton*, how
many

many he thought there was
 kill'd by the Souldiers, he re-
 ply'd, *A Thousand*; quoth Jef-
 freys, *I believe I have Condemn'd*
as many as that, my self — But
 tho' he Sentenc'd 30 or 40,
 in one Breath, and made all the
 West an *Acel dama*; yet he was
 so Impartial in these Sentences,
 (and that I think is no small Ver-
 tue) that he Hang'd Two of his
 first Cousins, because he wou'd
 not favour the Private Ties of
 Affinity, any more then those
 he had never seen — And in
 this (our Impartial Judge) Acted
 like the Loving Indians, who
 to shew how kind they can be)
 devour their own Friends —
 And therefore tho' the
 Hanging so many in the West,
 Boyling their Limbs, and
 Tearing, and Mangling
 M 2 their

He
 hang'd
 two of his
 first Cou-
 sins to
 shew his
 Impatia-
 lity

their flesh, look'd a little un-
 kind ; It did but look so, for
 'twas to send 'em to Heaven,
 where they desir'd to be. 'And one
 'thing is very observable in
 'most, if not all of those who
 'laid down their lives in this
 'Cause, both in *England* and
 'Scotland, that besides, that
 'extraordinary Courage and
 'Chearfulness with which
 'they Died ; they had Ex-
 'pressions plainly boding that great
 'Deliverance, which Providence
 'has since that Miraculously ac-
 'complished for these Kingdoms.
 'Twou'd be endless to mention
 all the Instances of this Na-
 ture ; I shall therefore only
 Name the most Eminent
 those that suffer'd by the good Con-
 duct of my Lord Jeffreys, from
 the Death of Sir Edmond Bury

Those
 that died
 in the
West fore-
 told our
 deliver-
 ance from
 Popery.

Godfrey

Godfrey, down to the last he
 Hang'd in the West: Not
 to look back so far as
 the Death of this Worthy
 Knight, wou'd be to Rob Jef-
 freys of a World of his Praise,
 as he had the Honour to be
 employed, in the Martyrdom
 of most of our Noble Patriots,
 from the Death of Godfrey
 (for he had Not the good Luck
 to be concern'd in that) down
 to the Tryal of Mr. Benjamin
 Hewling, and those other Heroes
 that died in the West: I take
 this pains, to Trace these Wor-
 thies in their Dying Speeches,
 Lives and Characters, for so
 long a time, that the World
 may see, how True he was to
 his Popish Master, and that he
 took such care of the Souls
 of

The
 Dying
 Speeches of
 those that
 suffer'd in
 London, by
 the good
 Conduct
 of my
 Lord Jef-
 freys.

of Men, as to Hang few but
what were Innocent.

That these Noble Sufferers
(as I said before) had Ex-
pressions in their Lives and
Deaths, plainly boding our De-
liverance, is plain, First, from
Sir Edmond Bury Godfrey, who
declar'd Three Days before his
Death, that he believ'd he shou'd
be the first Martyr ; but he did
not doubt but God wou'd raise o-
ther Instruments to discover the
Popish Plot, and that the Pro-
testant Religion wou'd still Flou-
rish in England ; and he was a
true Prophet, for tho' we find
him Murder'd by Rogues upon
Primrose-Hill ;

Yet Primrose, still may Godfrey's Name on thee,
Like Hyacinth inscribed be

On thee his Memory Flourish still,
Sweet as thy Flower, and lasting as thy Hill :

Whilst blushing Somerset, to her
Eternal shame, shall this Inscription wear;

'The Devil's an Ass, for Jesuits on this spot,

'Broke both the Neck of Godfrey, and the Plot.

Had Godfrey Liv'd, we had
all Dy'd ; so Ill they for them-
selves contriv'd, for us so well.

Mr. Colledge (who had an Entire
Love for the City of London,
and stood up for its Priviledges
as high as any Man) was the

next that Died, and in his Mr. Col-
ledge. Speech he had some Prophetick

intimations, that his Blood
would not be the last, as indeed it
was not ; but rather a Prelude
to that which followed ; Lord
Jeffreys having now the Cou-
rage, as to turn the Edge of the
Law against all who durst de-
fend

send it ; so that Colledge being
Acquitted in London, they Try
him again at Oxford, that they
 might find him Guilty ; and
 therefore his *Picture* is Ho-
 nour'd with these lines.

By Irish Oaths, and Wrested Laws, I Fell ;
A Prey to Rome, a Sacrifice to Hell, ;
My guiltless Blood, for speedy Vengeance cries :
Hear, Hear, and help, for Earth my Suit denies.

The late *Earl of Essex* (a
Person of Strickt Morals and
Severe Piety) had the same
 hopes of our *Deliverance*, and was
 as Zealous against Popery, as
 either of these Gentlemen,
 and for that Reason he's *Plotted*
 into the Tower, by such *Pious*
Men, as my Lord Jeffreys, who I
 must say, were obliging ; for
 that his Soul might have a
 large

large Passage to Heaven, they
Cut his Throat from Ear to Ear :
And I believe no Protestant
ever thought otherwise, for the
ingenious Braddon has fully
prov'd he cou'd not be his
own Murderer.

*He had a Soul, too Innocent and great,
To Fear, or to Anticipate his Fate ;
Yet their exalted Impudence and Guilt,
Charge on himself, the Precious Blood they Spilt ;
So were the Protestants some Years agoe,
Destroy'd in Ireland, without a Foe ;
By their own Barbarous Hands, the Madmen Dye,
And Massacre themselves, they know not why.
Whilst the kind Irish, howl to see the Gore,
And Pious Catholicks their Fate deplore.*

My Lord Russel (one of the
finest Gentlemen that ever Eng-
land Bred) saw as early into
Futurity, as either Godfrey,
N Colledge,

Colledge, or Essex ; and for that Reason, he tells us in his last Speech, that 'twas his Opinion, that Popery was breaking in upon the Nation; and that therefore he mov'd for the Bill of Exclusion, as the only way to Secure both the Kings Life and the Protestant Religion — I have (said he) always lov'd my Country much more then my Life, but for Popery, I look on it as a bloody Religion; and therefore, thought my self bound in my Station, to do all I cou'd against it: And by that I foresaw, I shou'd procure such great Enemies to my self, that I have bin now for some time expecting the worst ; and blessed be God, I fall by the Axe, and not by the Fiery Tryal. I cannot but think my Earnestness in this matter, has had no small Influence in my present

sent Sufferings ; but I have now done with this World, and am going to a Kingdom which cannot be mov'd — And as Lord Russell foretold the breaking in of Popery upon this Nation, and foresaw what great Enemies he shou'd procure to himself, by doing what he cou'd against it, neither was he less Prophetical with respect to our deliverance from that bloody Religion, for he tells us in the same Speech, ' That if ' all Sincere Protestants, wou'd ' lay aside their heats (if the ' Dissenters wou'd be less scrupulous, and the Churchmen ' less severe) and agree against ' the Common Enemy, that ' the Protestant Religion ' wou'd yet Flourish : But this Noble Lord, must not Live

to see it (*no, they cou'd not forgive the Bill of Exclusion!*) and therefore the *Trusty Jeffreys* (who was Zealous to do what his Master wou'd have him) had orders to *Stretch* his Conscience, rather than let him Live ; and to that end, he tells the Jury at my *Lords Tryal*, that the Earl of *Essex*, had Cut his Throat, which (said *Jeffreys*) is as clear a Proof of my *Lord Russel's* Guilt, as if an Hundred Witnesses had Swore it : How Zealous was he for my *Lords* Martyrdom ? For what Strains and Fetches, were here, to Impose on a *Bloody Jury*, to Murder an Innocent Man ? But this was no surprize to my *Lord Russel*, for he tells us, 'He had bin now for
'some

‘some time, expecting the
‘worst. But tho’ *Jeffreys* had so
great a Hand in his Death
(for which he was Rewarded
by the Duke of *York*) yet
that he might not grow
Proud of this *Great Service*,
his Lordship tells us in his
last Speech, ‘That Sir *George’s*
‘way of killing of Men by
‘Forms, and Subtleties of the
‘Law, was the worst sort of
‘Murder. However(as I said
before) my Lord was provided
for it, and left the World in
a Triumphant manner; for
he tells us in the Paper he de-
liver’d the Sheriff, ‘I Bless
‘God, that I was Born of Wor-
‘thy good Parents, and had
‘the advantage of a Religious
‘Education; which are inval-
‘uable Blessings: for even
‘when

‘when I minded it least, it
‘still hung about me, and gave
‘me Checks, and I feel the
‘Happy Effects of it in this
‘my Extremity; the will of
‘the Lord be done, into whole
‘Hands I commend my Spirit,
‘and Trust that thou, O
‘most Merciful Father, hast
‘forgiven me all my Transgres-
‘sions; the Sins of my Youth,
‘and all the Errors of my past
‘Life, and that thou wilt not
‘lay my Secret Sins and Igno-
‘rances to my Charge, but wilt
‘Graciously support me, du-
‘ring that small time of Life
‘now before me. This Noble
Lord was no ways concern’d
at Sir George’s Zeal, to bring
him to the Block; but like
himself, did only Scorn and
Conquer it. He chearfully
tells

tells us (tho' in the possession
of a Great Estate, and Heir
to a Greater) ' I have done
' with this World, and am go-
' ing to a better ; I think this
' the Happiest time of my
' Life, tho' others may look
' upon it as the saddest — And
tho' he was perswaded, by
one of the *Best and Dearest of*
Wives, to Petition for his
Life, yet it was not without
difficulty, that he did any
thing for the saving his
Life that was begging ;
neither wou'd he Act so
mean a part as to save his
own Life, by accusing others ;
so that he Liv'd a *Hero*, and
Dy'd a Martyr ; and he
was so supported in his
last moments (as he had
beg'd of God he might) that
he

he was no ways disorder'd by
fear, or any other Temptations,
but left this World with a
most Noble Presence of Mind.

'Tis done—He's Crown'd, and one bright Martyr
(more,

Black Rome, is Charg'd on thy too Bulky Score:

All like himself he mov'd; so Calm, so Free,

A General whisper question'd — Which is he?

Deck'd like a Lover, tho' pale Death's his Bride:

He Came, and Saw, and Overcame and Dy'd:

Earth wept, and all the Vainly pitying Croud;

But Heaven his Death in Thunder Groan'd aloud.

My Lord Russel's Martyr-
dome, was such a great Satis-
faction to the Duke of York,
and Jeffreys so well Acted his
Colonel
Sydney. part in this Bloody Tragedy,
that he is now intrusted with
all that were mark'd for
Slaughter; and the Noble Syd-
ney was the next that was Mar-
tyr'd

tyr'd by the notable Conduct
of the Lord Jeffreys, for the
Drudgery of Swearing (as Lord
Howard calls it) was not yet
over, and this great Man, was
meerly *Talk'd to Death* (as Mr.
Hawles observes) under the
Notion of a *Common Wealth's-
Man*; but had not Jeffreys bin
quick enough to Supply what
he wanted of Proof, by *Inuen-
do's*, Sydney had bin acquitted;
neither wou'd *Inuendo's* have
hurt him, had not Jeffreys (had
the Courage) to *over-rule* the
most Important Points of Law
without hearing.

*For 'twas not the Writing
Was found, nor Inditing,*

*And tho' he Urg'd Statutes, what was it but fooling?
Since a New Trust is,
Plac'd in the Chief-Justice,
To Damn Law, and Reason, by Over-Ruling.*

O

By

By these means Collonel Sydney was brought to Dye, or else the Fanatick Plot (as he was told) must Dye (which was no other then the Popish Plot, set a Foot under a New Name) but tho' he fell a Sacrifice to Idols, yet he foretells, as Godfrey, Essex and Russel, &c. had done before him, That that Idolatry would never be Establish'd in this Land — He ended his Life with a thanksgiving, that God had singl'd him out to be a Witness of his Truth, and for that **GOOD OLD CAUSE**, in which from his Youth, he had bin engag'd. And I do think (for I stood near him) that he died in as little time, and with no

more

more concern then I'd go to Bed.

There's no need of any more, than Reading his *Tryal* and *Speech*, to know him, as well as if he stood before us: We there find, he was owner of as much Vertue and Religion, as Sense and Reason; tho' his Piety lay as far from *Enthusiasm* as any Mans. He fear'd nothing but God, and lov'd nothing on Earth like his Country, and the Just Liberties and Laws thereof, whose Constitutions he had deeply & successfully inquired into: To sum up all, he had *Piety* enough for a Saint, Courage enough for a Martyr, and in a Word, if ever any, he was a perfect *Englishman*: And this further shews my Lord Jeffrey's Loyalty,

as he wou'd *Murther such a Wor-*
thy Person, for no other Reason
 but to please his Master — But
 all my Praises wont advance
Jeffreys (high enough) to what
 he deserv'd for this hard Ser-
 vice, nor bring the *Colonel* to
 Life again ; yet (*that I may do*
all the Justice I can to his Me-
memory) upon his Grave Stone,
 I'll Write as follows.

Algernon Sydney Fills this Tomb,
An Athiest, by declaiming Rome ;
A Rebel Bold, by Striving still
To keep the Laws above the Will,
And hindering those, wou'd Pull them down
To leave no Limits to a Crown :
Crimes Damn'd by Church, and Government!
 Oh ! Whither must his Soul be sent ?
Of Heaven it must needs despair,
If that the Pope, be Turn-Key there ;
And Hell can ne'er it Entertain,
For there is all Tyrannick Reign,

And

*And Purgatory's such a Pretence
As ne'er deceiv'd a Man of Sense.
Where goes it then? Where't ought to goe,
Where Pope and Devil, have nought to do.*

Walcot, Rouse and Hone, were the next that foretold our Deliverance from Popery and Slavery — Captain Walcot *Captain Walcot.*
was a brave Souldier, and a Pious Man. He tells us, *God had a Work to do in this Kingdom, and he wou'd not want Instruments to carry it on, and (then adds) Tho' the Witnesses against him, only Swore him out of his Life, to save their own, yet that he forgave 'em, tho' Guilty of his Blood; but (says he) observe their End, for 'twill be miserable; and so it was.*

Rouse said the very same things; gave an Account of his *Mr. Rouse.*
Faith,

Faith, professing to die of the Church of England, and declar'd, when the Halter was about his Neck, that there was was no design to shed one drop of Blood.

Mr.
Hone.

And as for Hone (tho' otherwise a silly fellow) he dy'd a Protestant, and with a firme belief, there wou'd be Glorious Daies yet in England.

Sir
Thomas
Armstrong

The next that Suffer'd, was Sir Thomas Armstrong (a Man of undanted Courage) he had bin all his Life-time a firm Servant and Friend to the Royal Family, both in their Exile, and afterwards: But having a particular Honour for the Duke of Monmouth, Jeffreys had orders (which he faithfully observ'd) to dispatch him without allowing him a Tryal for his Life — He Died in the Communion

munion of the Church of England, and tho' he said he heartily wisht he had liv'd more strictly up to the Religion he believed, yet that he had great hopes of Mercy, in and thro' his blessed Redeemer, and (like those that went before him) he Dy'd in a strong belief, that God wou'd yet work a deliverance for his Church and People — He forgave all the World, and in Particular, my Lord Jeffreys, which I don't Mention, that I think he needed his Pardon, for (tho' he had no proof against him) he fairly Hang'd him as a Person Out-Law'd. And tho' Hanging be a Villanous Death, yet I must say.

*Had he abroad, found Safety in his Flight,
His Immortal Honour had not shin'd so Bright,*
He

A Panegyric on the

*He had bin still a Worthy Patriot thought,
But now his Glory's to Perfection brought,
In Exile and in Death, to England True:
What more cou'd Brutus, or just Cato do?*

Mr. Hol-
loway.

After Jeffreys had sent Sir Thomas (as we hope) to Heaven ; the next he Try'd, was *James Holloway*, who Solemnly declar'd, there was no Plot against the Kings Life ; and being ask'd whether he knew *Ferguson*, he answered, he did know him, and knew him to be against any design of killing the King ; he was of the same Opinion with *Armstrong*, that England wou'd be yet deliver'd.

Dr.
oates.

As for Dr. Oates, Mr. Dangerfield, and Mr. Johnson ; tho' Jeffreys did not send 'em to Tyburn, to foretell our Deliverance in Dying Speeches ; yet their
Severe

Severe Whipping, Prophesied
 such excess of Love, (for we
 must think he had some kind de-
 sign at the bottom) cou'd never
 last. While *Jeffreys* carry'd
 things on at this Merciful Rate,
 you know (*Madam*) how grate-
 fully *Dr. Oats* was Treated,
 for discovering the *Popish Plot*,
 which *Jeffreys* (to serve his
 Royal Master) did all he cou'd
 to obliterate; in order to which,
 he Whips *Dr. Oats*, from
Newgate to *Tyburn*; the gene-
 rality of the World, judging
 by outward appearance, and
 thinking it Impossible, but that
 one, who stood in the Pillory, and
 was Whipt at the *Carts Arse*,
 must be a perjur'd Rogue with-
 out more adoe — They first
 went to Work with the
 P Doctor

Doctor for Scandalizing the Duke
 of York, with that Notorious
 Truth, [*that he was Reconcil'd to*
the Church of Rome; adding
what every one knows that 'twas
High Treason, so to be.] For this,
 the Dr. was adjudg'd to Pay
 the reasonable little Fine of
 100000 Pounds, which till he
 Paid (*t/o' there was no great hast*
for his doing it) he was commit-
 ted to the Kings Bench — Ha-
 ving him thus in Limbo (after
 New Fruitless Attempts, to
 make him Revoke his Evi-
 dence they next Indict him for
 Perjury; the Evidence against
 him were Lads of St. Omers,
 who being all of a Religion
 that makes Perjury Meritorious,
 'twas no wonder they Swore
 his being at St. Omers; tho' he
 had formerly produc'd Eight
 Persons

Persons that Swore him in London at the same Time — Being (without any Reason for it) found Guilty of both Indictments — The Judgment against him, was as Merciful as cou'd be expected from Papists, Acting by a Jeffreys, part of which was, [to be Whipt from Aldgate to Newgate, on Wednesday, and on the Friday following, from Newgate to Tyburn, and stand in the Pillory Five Times a Year, and be a Prisoner during Life] He had above 2000 Lashes, as some that were by reckon'd up; but I defy all History, to show me another Parallel of such Whipping, either on Man, or Dog, from the Creation of the World, to the Year 1700. And certainly it had bin Impossible for

a Man to have held out *the Second Whipping*, after the first was over (while the Wounds were fresh about him, and every new stroke, more then a double Torment) either to have undergone this, without Confession, or Dropping down Dead, with extremity of Pain; had he not had *Truth* on his side, and also a more then *Common Support* from Him who saw his *Innocence* — This Whipping being the greatest Confirmation to his Evidence, that was possible to be given — He bore up against all this, and during his *Four Years Imprisonment*, was never once heard to murmur at his Condition: He refus'd all the offers of the *Jesuits*, who even after this, had the Impudence to propose to him, his

his *Recanting his Evidence*—
 No, like the other *Heroes*, he
 prophesy'd a Deliverance: He
 had still a strong belief that he
 shou'd see better *Times*, and get
 his Freedom again, which he had
 in that general *Goal-delivery*,
 granted all *England*, by the then
Prince of Orange's Heroick Un-
dertaking; and to do the Doctor
Justice, his *Firmness* and *Courage*
 have been visible, through all his
Actions, since he appear'd on the
Publick Stage; his *Passions* are
 Lively and Warm, and he's
 the worst made for a *Dissemb-*
ler, of any Man in the World:
 He's open and Frank, and
 speaks what ever he thinks, of
 Persons or Things, (*Witness his*
Picture of King James) As to his
Learning, he is no mean Critick
 in the *Greek*, and is well ac-
 quainted

quainted with the *Schoolmen* and *Fathers*: He's owner of as much Generosity as any Man, and as much Tenderness to any in Misery; Scorning to Strike at those below him: An example of which, there was in *Lord Jeffreys Fall*, he being almost the only Person who has bin heard to pity him, tho' one wou'd have thought, he shou'd have bin the last — In a Word, he ought to be had in Eternal Honour, for the Great (and I was going to say, Matchless) Services he has done to his Country.

Mr. Dangerfield.

Next comes Mr. *Dangerfield's* Turn, for his discovering of the *Meal-Tub Plot*, but with a worse Fate; for this Man, having in King Charles's time (in his *Depositions* before the *Parliament*) reveal'd that he was

was Employ'd by the Popish Party, and chiefly by the Lords in the Tower, and the Countess of Powis, to Kill the King, and that he was encourag'd and promis'd Impunity and Reward; and part of it given him by the Duke of York, for that end; he was now Prosecuted upon a *Scandalum Magnatum*, and as Juries went, found Guilty, and had the same Sentence of Whipping with Oats; but in his return from Tyburn towards Newgate, after his Whipping, he was run into the Eye, with a Tuck at the end of a Cane, by one Robert Francis, a Red-Hot Papist, of which, and with the Agony of the Whipping, he soon after Dyed.

Go then, Mount on ! Wing through the Midway Air,
And Godfrey's hovering Shade shall Meet thee there :

A Thousand Martyrs thou, a Wound all
 (o'er,
Thy Mighty Mind Leaps out at every Pore;
And if you Bright Exalted Names above,
 Know any thing but how to Sing, & Love:
Behold how bravely he Maintains his Ground
Tho' with whole Hells of Devils Baited
 (Round;
Unbrib'd he stands, with hopes of Victory,
Knowing his Greatest Conquest was to Dye.

His Body was so swoln and
Martyr'd with his Whipping, that
 it was a Question whether he
 Dyed of that, or of the Wound
 in his Eye, for which *Francis*
 however was justly Hang'd;
 the *King* thinking it wou'd ap-
 pear to be too Base a Partiality,
 to Pardon him for so Foul a Fact.
 I shall say this further of *Dan-*
gerfield, that his Father was a
 Gentleman, who Liv'd in
 good Fashion, at *Waltham-*
Abby—

Abby—— He was a Man of Business and Courage, and therefore employ'd by the *Papists* (while among 'em) in their *Desperate and most Dangerous Concerns*, and was then of a Religion that excus'd, and encouraged the worst things he, or any other Man, cou'd be Guilty of — He was Try'd (as I said before) for a *Scandalum Magnatum, on a Popish Lord, and being found Guilty* (by a Jury that wou'd ha' Hang'd their Father, had *Jeffreys* said the Word) *he was Whipt in the same Merciful manner* Dr. Oats was — Before he went out, he had *Strong Bodings* of his Death, and chose a Text for his Funeral Sermon ; *There the Wicked cease from troubling ; and there the Veary are at Rest ; (Job*

3. 17.—Saying he was confident they had such a Particular malice against him, he shou'd ne'er return alive: Confirm'd the Truth of all his former Evidence, and took *a Last Farewell of his Friends* — *And he was so far a Prophet*, that (tho' he return'd alive) he Dy'd of the Wound *Francis* gave him; the Murderer Fled, but was Pursu'd by the Rabble, and *taken by my means in Holborn* — Attempts were made to *bribe Mr. Dangerfield's Wife*, that she might Consent to the Pardon of her Husband's Murderer, but she wou'd not *sell his Blood*, and had an *Appeal* ready against him, had he been Pardon'd — So the Poor *State-Martyr*, was Hang'd, as *Coleman* was before him — Mr. *Dangerfield's*

gerfield's Body was convey'd
to *Waltham-Abby*, with several
Coaches attending it; and
there Honourably Bury'd, and
'twas what he deserv'd: For
'the worst of his Enemies
'have own'd he was a Man of
'Wit, Courage and Business;
'all which he reconcil'd the
'best of any one: He had as
'much Address, as perfect and
'great a Presence of Mind, in
'whatever Exigencies, as can be
'met with: He was the best
'Companion, the best Friend,
'in the World; and as Gene-
'rous an Enemy: He did no-
'thing but what lookt very
'handsome; and there was
'a Charm in the meanest,
'and something most bewitch-
'ingly pleasant, in the most in-
'defensible of his Actions.

Q 2

'He

‘He cou’d do almost every
 ‘thing, and ’tis hard to say
 ‘what he did with the great-
 ‘est Grace — In a Word, all
 ‘that knew him must say, that
 ‘he wanted nothing but an
 ‘Estate, to have made him as
 ‘Compleat a Gentleman, as
 ‘most in *England*.

Mr. John-
 son.

Much about the same time,
 Mr. *Samuel Johnson*, Commonly
 known by the Name of *Julian*
Johnson (because of his being
 the Author of a Book so
 call’d) was *Sentenc’d Three*
Times to stand in the Pillory, and
to be Whipp’d from Newgate to
Tyburn, which was Executed
 without any regard to his
 Gown (he being a Clergy-
 Man.) His Great Crimes were—
 Being my Lord *Russel’s* Chaplain,
 Writing the Famous *Julian the*
Apostate;

Apostate ; and endeavouring to persuade the Nation, not to let themselves be made Slaves and Papists; and 'tis a Question whether any Man in the World, besides his Friend the Reverend Dr. Burnet, did more Service with his Pen, or more conduc'd to our great and happy Revolution, both among the Army, and in other places : For some of these good Services he was Try'd, and Condemn'd to be divested of his Canonical Habit, and be Whipt as far as Oats and Dangerfield were before him ; which was perform'd, and which he underwent with Courage and Constancy, and like a Christian, and a Martyr — If any Man does not yet know what he is, let him Read his Julian, and Defences of it ; he'll find there,
as

as much *Clear, Close, Fair Reason, Scripture and Law*, as ever an Ill Cause had brought against it, or a good one for it: He is a *Christian Stoick*, and I must add, his *Piety* is as Remarkable as his *Constancy*, and his *Universal Charity* as both — *But he's still alive*, and 'tis better to say no more of him, then either *too much*, or *too little*.

Alderman
Cornish.

Alderman Cornish, was the next Innocent Person, whose Life they wanted; for Mr. *Cornish*, when *Sheriff*, had bin very Active against the Popish Conspirators, so that nothing less then his Blood, cou'd Satisfie *King James*; the only Witness against him, was *Colonel Rumsey*, and none but such a *Charitable Judge as Jeffreys*,
wou'd

wou'd have hang'd a Dog upon
 his Evidence ; but *Cornish* must
 Dye ; the King resolv'd it, and
 his *Dear Jeffreys* was ready to
 contrive it; some say *King James*
 himself, when 'twas too late,
 had *some little regret about it*: But
 whether he had or not, sure I
 am the *Instruments* of Shedding
 his Blood, may do well to
 Reflect upon the Fate of *Clou-*
desly one of his Jury-Men, and
 some others concern'd in his
 Death. But alas! — There
 wanted not a sort of men at
 this time who wou'd have
 perswaded the World, that
Murder was a Royal Sports for in
 this Year, was a Printed Ballad,
 call'd — *Advice to the City,*
Sung to the King at Windsor,
 wherein are these following
 Words.

Then

*Then London be Wise, and Baffle their Power,
 And let 'em Play the Old Game no more,
 Hang, Hang, up the Sheriffs,
 Those Baboons in Power,
 Those Popular Thieves,
 Those Rats of the Tower.*

My Lord Russel tells us (*in his Dying Speech*) that he believ'd this wou'd be the Conclusion of those *Great Heats* that appear'd (*once in London*) at the Choice of *Sheriffs*: But *Cornish* was above their Malice. That Morning he Dyed, he Blest God for *Newgate*, and Kiss'd the Halter that was to Hang him — There was *Courage* and *Piety*, appear'd through all the Actions of his Life, tho' most conspicuous in the *last Glorious Scene* of it for speaking to the Officers in the

the way to his Martyrdom ; He said to 'em, *Labour every one of you to be fit to Dye, for I tell you, you are not fit to Dye ; I wa'nt fit to Dye my self, till I came hither ; but blessed be God, he hath now made me fit to Die, and I am now going to Mount-Sion, and to the City of the Living God, to the Heavenly Jerusalem, and to an innumerable Company of Angels, to the General Assembly and Church of the first Born ; and to God the Judge of all ; and to the Spirits of just Men made Perfect — And to JESUS, and to JESUS (redoubling, the Word with much Affection) the Mediator of the New Covenant.*

When he came to the Gallows, which was plac'd within sight of Guild-Hall, to scare
R the

the Citizens from looking in-
 to the *Popish Plot*) he submit-
 ted to Death, with a Bravery
 not to be met with, unless a-
 mongst his *Predecessors*, *Queen*
Mary's Martyrs — And as he
 gave the World a *Glorious In-*
stance of the happiness of such
 Persons as live a Pious Life,
 when they come to make an
 end o'nt, let the way thereof
 be never so terrible; so neither
 was he less *Prophetical* of
England's Happiness, then
Russel, Sydney, Walcot, Arm-
strong, and those other *Heroes*
 that *Jeffreys* (we thank him)
 had sent to Heaven; for he told
 the *Spectators* of his Death,
That God wou'd, one way or other,
clear his Innocence, (which he
 did, by sending a great Storm
 that

that Hour he Died) and that London wou'd yet be happy in the safe Enjoyment of their Religion and Liberties.

Mrs. Gaunt (another of Jeffreys Mrs. Gaunt. Martyrs) Died the same Day, with Alderman Cornish ; But Heaven to shew its displeasure at the Sufferings of these Two Holy Persons, sent a Terrible Storm that Hour they received their Crown.

One of the great Reasons why Mrs. Gaunt was Burnt, was, tis very probable, because she Liv'd at Wapping ; the Honest Sea-Men, and Hearty Protestants thereabouts, being such Warm Enemies to Popery, and Arbitrary Government, that the Friends of both, gave all who oppose it, the Name of Wappingers — She was a good honest Cha-

ritable Woman ; and made it her Business to succour and help the Afflicted. Among others, whom she had thus reliev'd, was one *Burton*, whom with his Wife and Family, she had kept from Starving; for which (may the very Name of 'em be registred with Eternal Infamy) they Swore against her, and took away her Life— My Pen is not qualify'd, to represent the due Character of this Excellent Woman; but this I'll say of her, That all true Christians (*tho' in some things differing in Perswasion with her*) found in her an Universal Charity, as is well known to a Multitude of Poor Ministers and others, who for *Conscience sake*, were thrust into Exile; and herein

I do incline to think she outstripped every Individual Person, if not the whole Body of Protestants in this City— Hereby she became expos'd to the *Fury of Papists, and those Bloody Tools*, who co-operated to promote their accursed Designs; and as there appeared little difficulty to procure a Jury, so *my Lord Jeffreys*, I'll say that for him, was always ready to Sacrifice what was call'd a Traytor to the State; but tho' he wrack'd his Invention, to draw *Burton* and his Wife to charge *Mrs. Gaunt* with the Knowledge of his being with *Monmouth*, yet he cou'd not do it, so that she was Burnt for nothing, but relieving this ungrateful Wretch — However,

ever, in her Dying Speech she
says— 'I am well reconcil'd, to
'the way of my God towards
'me; tho' it be in ways I look'd
'not for; but he having given
'me Life, he ought to have the
'disposing of it, when and how
'he pleases to call for it—He
'that will be his Disciple, must
'forsake all, and follow him;
'and 'tis but my Lot in Com-
'mon, with Poor Desolate Sion,
'at this Day: Neither do I
'find in my Heart; the least
'regret, for what I have done
'in the Service of my Lord
'and Master, Jesus Christ; in
'Succouring and Securing any
'of his Poor Sufferers: I Re-
'pent of nothing about it, but
'that I have serv'd God and
'them no better; and I desire
'to bless his Holy Name;
'that

' that the blessing of those that
 ' are ready to Perish, has come
 ' upon me; and the Scrip-
 ' tures that satisfy me, are *Isa.*
 ' 16. 4. *Hide the Outcasts,*
 ' bewray not him that wander-
 ' eth — And *Obad. vers. 14.*
 ' Thou shouldest not have giv-
 ' en up of his that did e-
 ' scape in the Day of his Di-
 ' stress — ' But Man says, You
 ' shall give them up, or you
 ' shall Die for it: Now, who
 ' to obey, Judge ye — *She*
 ' next adds, As to my Fact, as
 ' it is called, it was but a little
 ' one, and might well become
 ' a Prince to forgive; but he
 ' that shews no Mercy, shall
 ' find none — I did but Re-
 ' lieve an unworthy Poor Di-
 ' stressed Family, and I must
 ' Die for it: But I forgive all
 ' that

‘that are concern’d in my
‘Death — Lord, lay it not
‘to their Charge; but I fear
‘(*adds she*) when the Lord
‘comes to make Inquisition
‘for Blood, it will be found
‘at the Door of the Furious
‘Judge (*for you must know,*
Madam, as Merciful as he was,
she cou’d not perceive it) ‘who
‘took advantage of my Igno-
‘rance, and Bad Memory; and
‘wou’d not hear me, when
‘I had call’d to mind, that
‘which wou’d have spoil’d
‘their Evidence — My Blood
‘will also be found at the
‘Door of the Unrighteous
‘Jury, who found me Guilty
‘upon the single Oath of an
‘Out-Law’d Man; tho’ the
‘Law requires Two Witnesses
‘in point of Life; so that I’m
‘clearly

'clearly Murder'd by the
 'Jury—I also forgive Bloody
 'Mr. A. — Who has so in-
 'fatiablely hunted after my
 'Life, but shew'd Favour to
 'Burton, who ought to have
 'Died for his own Fault, and
 'not bought his Life with
 'mine — I also forgive Cap-
 'tain R. — Who is severe to
 'all under my Circumstances.
 'And I also forgive the Great
 'One of all, by whose Pow-
 'er, all these Cruelties are
 'done ; I do heartily and free-
 'ly forgive, as against me ; but
 'as it is done against the Lord
 'Christ, and his Righteous
 'Cause and Followers, I leave
 'it to him, who is the Avenger
 'of all such Wrongs ; who will
 'Tread upon Princes, as upon
 'Mortar, and be terrible to the
 S Kings

'Kings of the Earth — *She*
then adds in a Postscript, 'Gods
 'design, is to humble and a-
 'base us, that he alone may be
 'exalted in this Day of Di-
 'stress ; and I doubt not yet,
 'but he will appear in the
 'needful time, to work a De-
 'liverance for his Church and
 'People — He reserves the
 'best Wine till last.

Eliz. Gaunt.

BUT of all that Dy'd fore-
 telling our Future De-
 liverance, not one of 'em Dy'd
 with a greater Bravery ; (or
 made better Use of *Jeffreys*
 Sentence) then Mr. Nel-
 thorp ; for Mr. Nelthorp (in
 his Letter to his Parents,
 and

and his other Relations;
 which he Writes, as he calls
 it, from the *Palace of Newgate*)
 tells us 'Through the Infinite
 'goodness of God, the nearer
 'I approach my end, the more
 'Joy and Comfort I find in
 'my Suffering State, if I may
 'call it so — My Soul is Ra-
 'visht, I can hardly Write;
 'and my Comforts are more
 'unspeakable than my Terrors
 'were — When God comes,
 'every thing hath a Beauty
 'and Lustre upon it — Here's
 'the Love of God made
 'manifest to a Poor Sinner,
 'at the last Hour; like the
 'Thief upon the Cross; he
 'that never knew before, what
 'the Love of God was to his
 'Soul, finds it now filled with
 'it, and running over — Now

all Worldly Joy and Com-
forts, seem to me (as they
are) things not hard to part
with — Father, Mother, Bro-
thers, Sister, V Wife, Children,
House, Lands, are (as my
dear Saviour saith) to be par-
ted with for him; or we are
not worthy of him — What
is Worldly Honour and Rich-
es? Oh! Set not your Hearts
upon them; but get a Trea-
sure in Heaven, — that
your hearts may be there
also: 'Tis only an Intrest in
Christ, can make your Life
Sweet, or your Death
Comfortable — It is but
a little, yea a very little
time, and my Warfare will
be accomplished; and if God
continue his Love and influ-
ence upon my Soul, it will
be

'be both short and sweet: And
'then adds, Dear Parents, Bro-
'thers, Sister, all adieu; my
'time draws on, my Paper is
'Finish'd, and your Dying
'Child and Brother, recommends
'you all to God; to whom be
'Glory, for ever and ever
'Amen.

Rich. Nellborp.

THEN in his last Speech,
he tells us, 'As to my
'coming over with the late
'Duke of Monmouth, it was
'to secure the Protestant Reli-
'gion; and that he knew of no
'other Plot, or any design of
'Murthuring the King; but the
'Lord in his Holy and Wise
'Pro-

‘ Providence hath been pleased
‘ to blast all our undertakings,
‘ tho’ there seemed to be a very
‘ Unanimous and Zealous Spi-
‘ rit in all those that came from
‘ beyond the Seas—As to the
‘ Temptation of being an Evi-
‘ dence, I ever thought Death
‘ more eligible—(*He then adds*)
‘ I Die in Charity with all the
‘ World, and can heartily for-
‘ give my greatest Enemies, as I
‘ desire they wou’d forgive me;
‘ and in a special manner I ask
‘ Pardon of the Lady *Lilles*
‘ Family and Relations, for that
‘ my being succoured there
‘ one Night with Mr. *Hicks*,
‘ brought that Worthy Lady
‘ to suffer Death; and were I
‘ in a condition, I wou’d as far
‘ as I was able, make them a re-
‘ quital—As to my Faith, I
‘ neither

neither look nor hope for mercy, but only in the Free Grace of God, by the application of the blood of Jesus (*and then concludes with saying*) I come unto thee, O blessed Jesus, refuse me not, but wash me in thine own blood; I see nothing in my self, but what must utterly Ruine and condemn me — I cannot Answer for one Action of my whole Life, but I cast my self wholly upon thee, who art the Fountain of mercy. — Grant me thy Love, oh! dearest Father, stand by me in the Hour of Death. Give thy Angels charge over my Soul, defend me from the rage of the Devil, and receive me into thine Eternal Kingdom — Dear Lord Jesus
 'receive

receive my Spirit. Amen.

Mr.
Bateman.

Mr. Charles Bateman the
Chirurgion (*a brave Assertor of
English Liberties, and of great re-
pute in his Calling*) Died fore-
telling the same things, that
Mr. Nelthorp and Mrs. Gaunt
did; and as he foretold that hap-
piness we now enjoy, so he died
as much like a Christian, and
with as great a presence of
mind, as most of the others—

So much for the *Holy Lives
and Triumphant Deaths* of Mrs.
Gaunt, Mr. Nelthorp, Mr. Bate-
man, and those other Heroes
that suffered in or about Lon-
don, by the *Notable Conduct* of
my Lord Jeffreys.

Having shewn what *Emi-
nent Services* Lord Jeffries did
for his Royal-Master, by Mur-
thering so many of our Noble
Patriots

Patriots (under a pretence of a Protestant Plot) how strangely they foretold our Glorious Deliverance by King William —

Being advanc'd thus far, in his Lordships Praise, I shall next shew, that those that Died in the West, under Jeffreys Sentence, did not die in a less Triumphant manner, then these London Martyrs did: Neither were they less Prophetical, in foretelling our Deliverance, from Poverty and Slavery, than those that Died at Tyburn, Fleetstreet, or upon Tower-Hill —

And this will best appear by relating the Dying Speeches, of those that Died in the West (in the same manner I did those that Died in London) and I shall first begin, with Monmouth and Argile;

The
Dying
Speeches
of those
that suf-
fer'd in
the West.

T

for

for tho' they did not die in the *West*, yet they both Imbark'd in the *same Glorious Cause*; and the *West Country-Men* wou'd be very angry if they shou'd not find their *Master* that they lov'd so well, and Suffer'd so much for, among the rest of those *Western Heroes*, who were so *Marvelously* oblig'd to my Lord Jeffreys.

Duke
of Mon-
mouth.

As to *Monmouth*, none can deny but he was very handsome, a great General (a Man of Courage and Conduct) and all along true to the *Protestant Interest*; both in and out of Parliament: Tho' abhorring any base way of promoting it, as well as his Friend my Lord *Russel*. He was all along the *Peoples Darling*, whose Hearts were entirely his, by his

his Courtesy and Affability, as other Persons lost 'em by their Sowerness, and Haughty Temper: But as *Dr. Welwood* observes, *tho' the former part of his Life was all Sun-shine, yet the latter was a little Cloudy*: For after *Lord Russel's* Death, he went into *Flanders*, whence had he gone, as he intended, into the Emperors Service, how many *Laurels* might he have Won, and how many more wou'd now have bin growing for him? But his Fate was otherwise, he came over into *England*: After the defeat of his Army at *Sedgmore*, he fled with the Lord *G.* — who was first taken, and he himself a little after brought up to *London*, (as I mention'd in the *History of his Expedition in the West*)

and on his Attainder in Parliament, Beheaded on *Tower-Hill*; where, in the Paper he left behind him, he says, 'I have Lived, and shall now Die, in the Faith of this, that God will Work a deliverance for his People, and then will be discover'd, the great and horrid Villanys our Enemies have bin guilty of; but now you see, my Case is desperate; yet know that I Dye a Martyr for the People; and shall rather pity the state that their false and Covetous Minds have brought themselves and me to; than discover who are the Persons concern'd in my overthrow. But Providence had design'd, that our *Deliverance* shou'd be more Just and Wonderful,

derful, and that the Glory thereof shou'd be reserv'd, for his Sacred Majesty King *William*, whom God grant long to Reign.

We shall next step into *Scotland*, to hear what the *Earl of Argile* foretold of our ^{Earl of Argile,} late *Deliverance* — This good Lord Embark'd from *Holland*, about the same time with the *Duke*, and arriv'd in *Scotland*, with what Forces he could make; to which were added some others who joyn'd him. *Argile* being Landed in *Scotland*, he Publish'd the following Declaration.

The

The Declaration of Archibald, Earl of Argile.

*The
Earl of
Argile's
Declaration*

‘ I SHALL not Publish my
‘ Case, Publish’d already
‘ in Print ; in *Latin* and in
‘ *Dutch* ; and more largely in
‘ *English* : Nor mean I to Re-
‘ peat the Printed Declaration,
‘ emitted by several Noble-
‘ men, Gentlemen and others
‘ of both Nations, now in
‘ Arms : Because the Sufferings
‘ of me and my Family, are
‘ therein mention’d. I have
‘ thought it fit, for me to de-
‘ clare for my self, that as I go
‘ to Arms, with those who
‘ have appointed me to conduct
‘ them, for no Private and
‘ Personal End, only for those
‘ contained in the said Decla-
‘ ration

'ration, which I have concert-
'ed with them, and approv-
ed of; so I do claim no In-
'terest, but what I had before
'the pretended Forfeiture of
'my Family, and have a Suffi-
'cient Right to.

'And that I do freely (and
'as a Christian) forgive all
'Personal Injuries, against my
'Person and Family, to all
'that shall not oppose, but
'joyn and concur with us in
'our present undertaking, for
'the Ends mention'd in said
'Declaration; and hereby I
'oblige my self never to pur-
'sue them in Judgment, nor
'out of Judgment. And I
'do further declare, that ob-
'taining the quiet and Peace-
'able Possession, of what be-
'longed to my Father and
'my

‘ my Self, before our pre-
‘ tended Forfeitures ; I shall Sa-
‘ tisfie all Debts, due by my Fa-
‘ ther and my Self, as any
‘ Heir or Debtor can be oblig-
‘ ed.

‘ And as my Faithfulness to
‘ his late Majesty, and his Go-
‘ vernment hath sufficiently ap-
‘ pear’d to all unbyass’d Persons
‘ void of Malice ; so I do with
‘ grief acknowledge my former
‘ too much complying with,
‘ and conniving at the Me-
‘ thods that have been taken, to
‘ bring us to the sad Condition
‘ we are now in ; tho’ God
‘ knows never concurring in
‘ the design.

‘ I have now with Gods
‘ strength Suffer’d patiently,
‘ my unjust Sentence and
‘ Banishment Three Years, and
‘ an

‘an half, and never offered
‘to make any uproar or defence
‘by Arms, to disturb the Peace
‘upon my private Concern;
‘but the King being now
‘Dead, and the *Duke of York*,
‘having taken off his Mask,
‘and abandoned, and invaded
‘our Religion and Liberties;
‘Resolving to enter into the
‘Government, and Exercising
‘it contrary to Law: I think
‘it not only just, but my Duty
‘to God and my Country, to
‘use my utmost Endeavours to
‘oppose and repress his Usur-
‘pation and Tyranny.

‘And therefore being assisted
‘and furnish’d very Nobly
‘by several good Protestants,
‘and invited and accompany’d
‘by several of both Nations
‘to lead them; I resolve
U ‘as

‘as God shall enable me, to
‘use their assistance of all
‘kinds, towards the Ends ex-
‘prest in the said Declara-
‘tion.

‘And I do hereby earnestly,
‘invite and obtest, all Honest
‘Protestants, and particularly
‘all my Friends and Blood-Re-
‘lations, to Concur with us in
‘the said *Declaration*; and as I
‘have Written several Letters,
‘so having no other way fully
‘to intimate my mind other-
‘wise, I do hereby require, all
‘my Vassals any where, and
‘all within my several *Jurif-*
‘*dictions*, with their Fensible
‘Men within their Command,
‘to go to Arms, and to join
‘and Concur with us, accord-
‘ing to the said *Declaration*, as
‘they shall be answerable at
‘their

‘ their Perill ; and that they o-
 ‘ bey the particular Orders, they
 ‘ shall receive from me, from
 ‘ Time to Time.

I need not tell the World
 the Fate of this *Brave Man*, it
 was generally believ’d at that
 time, that *Sir John Cockram*,
 who came over with him, be-
 tray’d him, as some body else
 was thought to have done by
 the *Duke of Monmouth*: But
 however that Matter was in
 reality, thus it happen’d with
 the Earl, That after several
Marches and Counter-Marches,
 his Men were at length led into
 a boggy sort of a place, where
they all lost one another, Dispers’d,
and Shifted for themselves—
 The *Earl* being taken by a
 Country-Man, he was brought
 to *Edinburgh*, where he Suffer’d

for his former unpardonable Crime, of taking Care of the Protestant Religion, and explaining his *taking the Test* conformable thereto; but tells us in his last Speech, *that he freely forgives all that directly, or indirectly, were the cause of his being brought to that place*; and then adds, *He did not doubt but God wou'd send Truth and Peace in these Three Kingdoms; and that he wou'd continue and increase the Glorious Light of the Gospel, that he wou'd restrain the Spirit of Profanity, Atheism and Popery, &c.* And then Dies in the Faith that God wou'd put an End to their present Tryals — Thus you see, Madam, that Monmouth and the Earl of Argile too, both Died in a belief of our Deliverance from Popery and Slavery; tho' they

they were not to be the Instruments imploy'd in it — But for *Agile and the Duke*, tho' they might Dye Pity'd, yet in regard they had declar'd open Hostility, It was no more then they were to expect, upon Ill Success — Being Executed on their Attainder in Parliament, *Lord Jeffreys* cou'd have no Hand in these *Two Heroes Deaths*, any further then as he *daily Drank their Confusion*. But tho' he cou'd not shew much Loyalty to King *James*, by shedding this *Noble Blood*, having no Hand in their Deaths, any further than to wish and desire it: Yet (to his Praise be it spoken) he *Wallowes in the Blood of their Friends*; for being sent into the West (after
Mon-

Monmouth's and Argile's Defeat) he was so Zealous in sending Men to Heaven (but not from a Love to Cruelty, as you'll hear anon) that bare pretending to Innocence, was enough to send a whole Family to Heaven; and Young and Old, were Hang'd by Clusters. But these, as well as their Leaders, Died in a Glorious manner; and had many Expressions in their Dying Speeches, foretelling that great Deliverance we have Liv'd to see—To mention all their Dying Words, (their Ravishing Prospects, as it were on the Top of Mount-Pisgab, of the Heavenly Canaan) wou'd be too Tedious a Work; but seeing the first Lispering of little Children, and last Farwells of Dying Saints,
are

are always most Sweet and Charming, I shall present you with a few of those Transporting Glimpses, they had of our late *Miraculous Deliverance from Popery and Slavery*. And as Lord *Jeffreys* was more Zealous for the Martyrdom of Mr. *Benjamin* and Mr. *William Hewling*, then for any else that Died in the West ; For this Reason, I shall first instance in the *Two Hewling's*: 'And if any 'one wou'd see *True Popish Mer-*
 'cy, let them look on these
 'Two Gentlemen, the only
 'Sons of their Vertuous and
 'Sorrowful Surviving Parents,
 'the Comfort, Props and
 'Hopes of their Name and Fa-
 'mily, carefully Educated,
 'Vertuously Dispos'd, both of
 'them ; after all repeated Ap-
 'plications

' plications, if but for one of
 ' their Lives, both Executed—
 ' And indeed they seem'd to be
 ' Men too soon ; one of 'em
 ' not being Twenty, the Eldest
 ' but Twenty-Two, when they
 ' Died ; and they both of 'em
 ' Died with such assurance of
 ' Heaven, that a great Officer
 ' in the Kings Army, has bin
 ' often heard to say, That if you
 ' wou'd learn to Dye, go to the
 ' Young-Men of Taunton.

Mr. Ben-
 jamin Hew-
 ling.

Mr. Benjamin Hewling, the
 Elder, reconcil'd the Lamb and
 the Lyon exactly: In the Field,
 he seem'd made only for War ;
 and any where else, for nothing
 but Love : He was a most accom-
 plish'd Person, and foretold our
 late Deliverance, more positively
 then any of the rest ; for in his
 Letter to his Honoured Mo-
 ther,

ther, he says, I bless God, I am not ashamed of the Cause for which I lay down my Life; and as I have Engaged in it, and Fought for it, so now I am going to Seal it with my Blood: The Lord still carry on the same Cause, which hath bin long on Foot; and tho' we Dye in it and for it, I Question not but in his own good time, he will raise up other Instruments, more Worthy to carry it on, to the Glory of his Name, and the Advancement of his Church and People — The Lord carry you through this Vale of Tears, with a resigning submissive Spirit; and at last bring you to himself in Glory, where I question not, but you will meet your Dying Son,

Benj. Hewling.

X

And

And as he was thus positive in *Foretelling our late Deliverance*; so he frequently expressed great Concern for the Glory of God, and Affection to his People; saying, *If my Death may advance God's Glory, and hasten the Deliverance of his People, It is enough*; adding, *It was a Great Comfort to him, to think of so great a Priviledge, as an Interest in all their Prayers*: But 'tis no wonder if he is willing to Dye, who is born up by the Almighty, and led by the Sovereign Guide — Then Reading the Scriptures, and musing with himself, he intimated the great Comfort God conveyed to his Soul in it, saying, *Oh! what an Invaluable Treasure is this blessed Word of God!* — One desiring

desiring his *Bible*, he said, No ;
This shall be my Companion to
the last Moment of my Life. —

Mr. William Hewling, the Mr. Wil-
liam Hew-
ling.
 Younger, (*A Person of a Gay*
and Generous Temper, seems also
 to hint at our late Deliverance ;
 for, says he, *Altho' for our Sins,*
God hath with-held a Deliverance at
present ; (yet adds) *God had caried*
on his blessed Work in his Soul,
by all his Sufferings : And as he
 did not doubt, so he Dyed Pray-
 ing for the Peace of the Church
 of God, and of these Nations —
 As he was going to Execu-
 tion, he took occasion from
 every thing, to speak of the
 Glory he was going to —
 Looking out on the Country
 as he passed, he said, *This is a*
Glorious Creation ; but what then
 is the *Paradise of God*, to which

I am going? He told his Friends,
He found a Spring of Joy and
Sweetness, in the ways of Re-
ligion, beyond the Comforts of the
whole Earth. Then his Fellow-
Sufferers taking leave of him,
he said Farewel till we meet
in Heaven. And he Dyed in
such a Triumphant manner, that
an Officer, who at first called
'em Devils; yet observing
his carriage, said, *I believe had*
the Lord Chief Justice himself
bin there, he wou'd not have let
him Die; and the very Horles
too, one wou'd think, had
Compassion on 'em; for they
sate an Hour in the Sledge,
before the Officers cou'd make
'em Draw — But my Lord
Jeffreys, finding both the Hew-
lings so fit for Heaven, wou'd
not hear of their Living long-
er

er in a Vain World ; but Order'd they shou'd Dye, One at Lyme, and the other at Taunton — And the rest that Died in the West of England (under his *Merciful Sentence*) Died also with a World of Courage, and had all of 'em expressions plainly boding our deliverance from Popery.

Mr. *Batiscamb* (not altogether Mr. Batif. comb. unlike Mr. *Benjamin Hewling*, as he has bin thought to resemble the Duke of *Monmouth*) was the next that foretold our Deliverance. My Lord *Jeffreys* was very Zealous to send him to a better World; not from any Malice he had against him, but he was very angry with him, because he was a Lawyer, and cou'd have bin contented all such as he shou'd have gone to

to Heaven without a Tryal; for he protested often, if any Lawyer or Parson, came under his Inspection, they shou'd not escape: Yet a Tryal he had, but my Lord Jeffreys, seeing he despis'd his Pardon (on the Terms he offer'd it) rail'd at him with so much Eagerness, that he was observ'd almost to Fom upon the Bench; but Mr. Batiscombe Endeavour'd to avoid and overcome with great diligence, those things in himself, which did most displease him in Jeffreys: He was as undaunted at the Bar, as in the Field, or at his Execution, where he Prophetically tells us 'The Cause he engag'd in, 'was too good to Fly from Suffering in it, and that it had many Friends; and therefore says he

he 'Tho' I and others Die, it
 'will revive again in *England*,
 'for God will preserve this Na-
 'tion from Popery; but I see
 'no Reason (*adds he*) why I
 'shou'd be unwilling to leave it
 'by Death; for tho' I enjoyed
 'enough of the World, I ne-
 'ver saw any thing, *but Vexa-*
 '*tion in it:* But my Happiness
 'will be perfected by Death.
 '*Who is he that is best at ease?*
 '*Surely he that for God, can*
 '*Suffer Affliction.*—Then taking
 'leave of his Friends, he told
 'em, *Tho' we part here, we shall*
 '*meet in Heaven*——Passing
 by his Estate, going to *Lime*,
 he said, 'Farewel Temporal
 'Inheritance, I am now going
 'to my Heavenly and Eternal
 'one; when he was mounting
 'the Ladder, he Smil'd, and
 'said,

' said, I am not afraid of this;
 ' I am going to a better place,
 ' from a Poor and Miserable
 ' World, to a Celestial Paradise. He
 Liv'd Universally beloved, and
 Dyed as generally Lamented; espe-
 cially by the Fair Sex: For a
 Young Lady, on her Knees, Beg'd
 Lord Jeffreys to save his Life,
 but he wou'd not grant her re-
 quest; for which he was severe-
 ly Satyriz'd; but the Author
 saw his Error, and therefore (ta-
 citly) praises my Lord at the
 End of his Poem, which was
 this following.

I.

Harder then thine own Native Rocks!
 To let the Charming Sylvia Kneel,
 And not one Spark of Pity Feel;
 Harder then Senseless Stones and Stocks!

Ye Gods! what Showers of Pearls She

(gave?

What Precious Tears? Enough to save

A Bleeding Monarch from the Grave.

II.

By every Hapless Virgin Curs'd!

Winter Blast's not more unkind,

Deaf as the Rugged Northern Wind;

By some Welch Wolf, in Murders nurs'd.

Hast thou Eyes; or hast thou None?

Or are they worse then Marble Grown?

Since Marbles Weep at Silvia's Moan.

III.

Life farewell, thou Gaudy Dream,

Painted o're with Griefs and Joys,

Which the next short Hour Destroys;

And Drowns them all, in Lethe's Stream;

What blest Mortal, wou'd not Dye,

Might He with Me, Embalmed Lye

In Precious Tears, from Silvia's Eye?

Y

You

You see *Madam*, tho' this *Poem* was Writ in a Passion, to Revenge Mr. *Batiscomb's* Death; yet that the Author (as I said before) is so in Love with my Lord *Jeffreys*, as to say — *What bless'd Mortal wou'd not Dye?* — That is, wou'd not willingly be Hang'd, under *Jeffreys* Sentence—

Mr. *Jen.*
kins.

Mr. *Jenkins* was another of Lord *Jeffreys* Martyrs, that believ'd God wou'd yet appear for his People in *England*—He was a very promising and Ingenious Gentleman, had a great deal of ready Wit, and an extraordinary Briskness and Gayety—His Reverend Father was sent to *Newgate* for his Nonconformity; where his close Confinement ended his Life. The Revenge of his
Fathers

Fathers Blood, may be presum'd to have gone very far, in pushing him on, to Engage his Life with the Duke of *Monmouth*; he having given *Funeral Rings* for his Father, with this *Posy* — *William Jenkins Murder'd in Newgate* — And no wonder we find him thus careful of his Fathers Memory; for he says in his last Speech, 'The parting with my Friends, 'and their Grief for me, is 'my greatest difficulty; but it 'will be but for a short time, 'and we shall meet again in 'Heaven, where my *Dear Father* is already enter'd, and 'him shall I presently joyfully 'meet — I have heard (*said he*) much of the Glory of 'Heaven: But I am now going to behold it, and understand

Y 2

'stand what it is. And there-
 fore being desir'd to Dis-
 guise himself, that he might
 make his Escape, he said, 'No;
 'if God saw good to deliver
 'me, he wou'd; but seeing he
 'has not, it is more for the
 'Honour of his Name I shou'd
 'Die, and so be it; for I am
 'neither afraid, nor asham'd
 'to Die, for Christ is all—
 Then musing a while with
 himself, he Sung these Verses
 of Herbert.

Death is still Working like a Mole,
Digging my Grave, at each Remove;
Let Grace Work so, and on my Soul
Drop from above.

Oh come! For thou do'st know the Way;
Or if to me, thou wilt not move,
Remove me where I need not say,
Drop from above.

One thing there is, which deterreth many from a *Progress in Vertue*, and the Diligent Amendment of their Lives, (to wit) *the Dread of Difficulties*, and the Labour of the Combat; but *Jenkins* Endeavour'd to overcome those things, which were most Grievous and Contrary to him. And certainly, there a Man profits most, where he most overcomes himself—But a Man must Fight long, and much in himself, before he can learn fully to overcome himself, and draw all his Affections wholly unto God—When a Man trusts in himself, he easily slides into Human Comforts; but *Jenkins* gave not himself to such Solaces, but rather to Dye for the sake of Christ.

And as 'twas wonderful to see
such

such a Young Man leave the World, and go through Death, as he did; so 'twas as remarkable, to hear how strangely he *Prophecies of these Times*; for tho' at his Death, there was little sign of any thing, but Ruine and Destruction to this Kingdom; yet in the very Sledge, he spake much of the admirableness of God's Providence, in those things that seem most against us, bringing the greatest good out of 'em; for said he, *We can see but a little way, God is only Wise in all his disposals of us; and tho' we are taken off in our Attempts to relieve England: Yet God will yet appear for his Church and People.*

And the rest that Dyed in the West of England, under Lord

Lord Jeffreys Sentence, Dyed
with the same Bravery,
and had all of 'em Expressions
as Plainly Boding our De-
liverance from Popery.

Mr. Nelthorp tells us, 'God
'had by his Wonderful Pro-
'vidence, made him and others
'Instruments, not only in
'what was already fain out,
'but he believed, for hastening
'some great Work he had yet
'to do, in these Kingdoms.

Mr.
Nelthorp.

Mrs. Gaunt (who I men-
tion'd before) says, 'Gods
'Cause shall revive; and he'd
'Plead it at another rate, then
'yet he had done, against all
'its Malicious Opposers; and
speaks yet more strangely of
those then uppermost, and
likely to be so; that tho'
'they were seemingly fix'd,
'and

Mrs.
Gaunt.

'and using their Power, and
 'Violence, against those they
 'had now got under them;
 'yet unless they cou'd Secure
 'Jesus Christ, and all his Ho-
 'ly Angels, they shou'd ne-
 'ver do their Business; but
 'Vengeance wou'd be upon
 'them, e're they were aware.

Captain
Ansly.

And *Captain Ansly* tells us,
 'he did not Repent what he
 'had done: But if he had a
 'Thousand Lives, wou'd have
 'Engag'd 'em all, in the same
 'Cause; and (*then adds*) Tho'
 'it has pleased the Wise
 'God, for Reasons best known
 'to himself, Now to blast our
 'designs; yet he will deliver
 'his People by ways we know
 'not, nor think of.

Mr. *Rumbold.*
bold.

Mr. *Rumbold* said just the
 same thing, and further adds,
 'That

‘That as I have Liv’d, so I Die
‘in the faith, that God will
‘speedily arise, for the Deli-
‘verance of his Church and
‘People; and I desire you to
‘prepare for this with speed:
At which words — *They*
Beat the Drums — To which
he said, ‘They need not trou-
‘ble themselves, for he shou’d
‘say no more, since they were
‘so disingenious, as to inter-
‘rupt a Dying Man: But I am
‘sure (*adds he*) there was no
‘Man Born, Marked of God
‘above another; for none
‘comes into the World with a
‘Saddle on his Back, neither
‘any Booted and Spurr’d, to
‘Ride him; not but I am
‘well satisfied, that God hath
‘Wisely Order’d different Sta-
‘tions for Men in the World:

Z

Kings

'Kings having as much Power
'as to make them Great, and
'People as much Property, as
'to makethem Happy.

Then being ask'd if he thought
not his Sentence Dreadful? He
answer'd [*He wish'd he had a
Limb for every Town in Chri-
stendom*] and then added, *That
if every Hair in his Head and
Beard was a Life, he wou'd lose
'em all for the sake of Christ.*

Mr. Bragg

Mr. Bragg comes next, and
declares his Innocence (having
Twenty Persons to prove it)
but he *being a Lawyer*, my
Lord (*in kindness to his own Pro-
fession*) had made a Vow, to send
him to Heaven; and Mr. Bragg
left Earth with the greater
willingness, as he saw he was
not *the first that was Martyr'd;*
(to use his own Words) and
that

that God wou'd one Day Vindicate
the Cause they Dyed for.

And Mr. Lark, (a Dissent-
ing Minister) tells us, *He was* ^{Mr. Lark.}
Confident, God wou'd Revenge
their Bloods, and that they all
Died for his Glory. He had
design'd to have *Preach'd at the*
Gallows, but they wou'd not
give him time to deliver his
Sermon ; so then he stop'd, and
reply'd, *he cou'd make Applicati-*
on, where he shou'd not meet with
Interruption — Being on the
Ladder, he saw some of his
Friends Weeping for him ; to
whom he spake, 'Pray Weep
'not for me, I am going to a
'place of Bliss and Happiness ;
'wherefore pray repair to your
'Houses, and ere you get thi-
'ther, I doubt not, but I shall
'be in Heaven.

Lady Lisle.

The next that Dyed, under
 Lord Jeffreys Sentence, was
 the *Lady Alicia Lisle*; and She,
 as well as the rest, foretells our
 Deliverance from *Popery* and
Slavery; She tells us, 'She Dyed
 'of the Reformed Protestant
 'Religion; but if ever Popery,
 'shou'd return into this Na-
 'tion, it wou'd be a very great
 'and severe Judgment; but
 'I Dye — in the belief
 'that the Protestant Religion,
 'will get ground in *England*;
 'but (*said She*) Let all learn, not
 'to be high minded but fear;
 'for I did once as little think,
 'to come to this place, on this
 'Occasion, as any Person in
 'this Nation — However I
 'forgive all the World, and in
 'particular, I forgive him,
 'who desired to be taken a-
 'way,

‘way, from the Grand-Jury,
 ‘to the Petty Jury; that he
 ‘might be the more nearly
 ‘concern’d in my Death.

Mr. *Smith* (Constable of *Mr. Smith*
Chardstock) declar’d, ‘He’d
 ‘spend but little Time, in
 ‘Speaking at the Gallows, be-
 ‘cause (*said he*) I long to be
 ‘before a just Judge, where I
 ‘must give an Account, for
 ‘the Occasion of my Suffer-
 ‘ings; for I Dye Innocent,
 ‘and a True Professor of
 ‘the Church of *England*; and
 ‘do not doubt, but the Lord
 ‘will still stand up in Defence
 ‘of it — As for my Passio-
 ‘nate Judges, and Cruel and
 ‘hasty Jury, God forgive ’em,
 ‘and let my Guiltless Blood
 ‘be the last spilt on this Ac-
 ‘count; (*and then adds*) Gen-
 ‘tlemen

'tlemen all, Farwel; Farwel
 'all the things of the World—
 Then Singing some few Verses
 of a Psalm, he said, *Oh Lord!*
Into thy Hands I Commit my
Spirit; and so Submitted to the
 Execution — At his Tryal,
 he told Lord Jeffreys what little
Credit was to be given to the E-
vidence against him (the One be-
ing a Roman Catholick, and
the other a Whore) but the Lord
 Chief Justice (who surely knew
 his Duty, better then a Town
 Constable) Thunder'd at him
 for this, saying, *Thou Villain!*
Methinks I see thee already, with
a Halter about thy Neck: Thou
Impudent Rebel, to Challenge these
Evidences that are for the
King — To which the Priso-
ner reply'd — My Lord I now
see, Right or Wrong, I must Dye;
but

but this I Comfort my self with,
 (He, whose Conscience is pure,
 will easily be content and pa-
 cify'd) That your Lordship can only
 Destroy my Body : It is out of your
 Power to touch my Soul ; God for-
 give your Rashness ; for the Blood
 of a Man, is more precious then
 the whole World ; which Words
 were taken so kindly, that my
 Lord, to shew his Respect to
 him, gave order he shou'd be
 the first that was Hang'd.

Next Dyed Mr. Joseph Speed Mr. Jo-
seph Speed.
 of Culliton, who said, I
 'have since the Years of Six-
 'teen, always had the Checks
 'of Conscience on me, which
 'made me to avoid many
 'Gross and Grievous Sins, and
 'since my Confinement, I have
 'received so great Comfort,
 'in some assurance of the Par-
 'don

'don of my Sins, that I can
'now say, I am willing to Dye,
'and to Suffer shame, for the
'sake of Christ — Being ask'd
'by the Souldiers, if he was
'not sorry for the Rebellion he
'was found Guilty of? He an-
'swer'd, 'He Dyed for Fight-
'ing for the Protestant Re-
'ligion (and tho' they call'd
'it Rebellion) 'tis a Cause,
'that God will appear for, tho'
'derided, and under a Cloud,
'at present — (*and then added*)
'But pray Mr. Sheriff, let
'me be troubled no further
'by answering Questions; but
'give me leave to prepare my
'self (those few Moments I
'have left) for another World;
'and go to that Jesus, who is
'ready to receive me, and who
'will yet send Deliverance to
'this Nation.

John

John Sparke (who Suffer'd ^{John}
at Bridport) was not less Pro- ^{Sparke.}
phetical of our Deliverance from
Popery and Slavery, then Mr.
Speed of Culliton; and Dyed
with the same Courage; for
looking on the Souldiers that
Guarded him, he said to 'em,
'Little do you think, that
'this very Body of mine, which
'you are now come to see Cut
'in Pieces, will one Day rise
'up in Judgment against you,
'and be your Accuser, for your
'delight in spilling of Chri-
'stian Blood. The Heathens
'have far more Mercy: O 'tis
'sad, when England must out-
'strip Infidels and Pagans!
'But pray take notice, God
'will Punish for these things,
'and I believe many that are
A a 'here

' here present, will Live to see
 ' it. But for my own part,
 ' I forgive you and all the
 ' World, and do desire the
 ' God of Mercies, to forgive
 ' ye; and so Farewel, I am
 ' going out of the Power,
 ' of ye all, and have no de-
 ' pendance, but upon my blef-
 ' sed Redeemer; to whom
 ' I Commit my Dear Wife
 ' and Children, and all the
 ' World.

Colonel
 Holmes.

But tho' all that Dyed un-
 der Lord Jeffreys Sentence,
 Dyed believing England wou'd
 be deliver'd from Popery and Sla-
 very: Yet none was more af-
 fected with it (save the Two
 Hewlings) then the One Hand-
 ed Colonel, I mean the Valiant
 Holmes, who was the first they
 Executed at Lyme (where the
 Duke

Duke Landed) The Horses (less
brutish then the Evidence against
him) wou'd not Draw the
Sledge, so he was forc'd to go
on Foot, to the place of Exe-
cution, where being come, he
sate down at the Foot of the
Ladder, with an aspect alto-
gether void of fear, and spake
as follows. Gentlemen, A I
'will give ye an Account, of
'my first Undertaking with
'the Duke of Monmouth,
'which was long before in
'London; for there I agreed to
'stand by and Assist the Duke
'of Monmouth, when oppor-
'tunity offer'd; in order to
'which, I went to Holland
'with him, and there continu'd
'untill this Expedition; in
'which God has thought fit,
'to frustrate Mine, and other
A a 2 'good

'good Mens Expectations: I
 'believ'd the Protestant Reli-
 'gion was Bleeding, and in a
 'step towards Extirpation; and
 'therefore I with these my
 'Brethren that are to Suf-
 'fer with me, and Thousands
 'more, adventured our Lives,
 'and our all to save it. But God
 'Almighty has not appointed
 'us to be the Instruments in
 'so Glorious a Work: Yet
 'notwithstanding, I do verily
 'believe, and doubt not, but
 'that God will make use of
 'others, that shall meet with
 'better Success, tho' the way
 'or means be not yet visible;
 'but (*adds again*) of this I
 'do not doubt — And in his
 'last Prayer (which further
 'shews his hopes of a Deli-
 'verance for *England*) he has
 'these

these Words. 'Most Glori-
 'ous and Merciful God, thou
 'who art the Searcher of
 'Hearts, and Tryer of Reins,
 'let there not, at the Moment
 'of Death, be the least spark
 'of Sin, in-dwelling in us;
 'nor the strivings of Flesh and
 'Blood, that may hinder us
 'from a Joyful Passage unto
 'thee: Give us Patience also,
 'under these Sufferings, and
 'a Deliverance to all others
 'from undergoing them; and
 'in thy good Time, Work a
 'Deliverance for Poor Eng-
 'land, let thy Gospel yet Flou-
 'rish among them; hasten the
 'downfall of Antichrist; we
 'trust the time is come. Pre-
 'vent O Lord, this Effusion
 'of Christian Blood, and if it
 'be thy will, let this be the
 'last—

‘last — Having ended his Prayer, observing ’twas a Glorious Sun-shining Day, he Encourag’d his fellow Sufferers, saying, Tho’ our Breakfast be sharp, it will make us meet for a comfortable Supper, with our God and Saviour, where all sorrow shall be wip’d away; so embracing each of ’em, and kissing them, their Execution presently follow’d.

Mr. Tyler
of Bristol.

Mr. Tyler of Bristol, was the next Western Martyr that was Translated to Heaven (by the Pious diligence of my Lord Jeffreys) and he made as good Emprovement of Jeffreys Sentence, as Smith, Speed, Holmes, or any that Suffer’d before him: And as my Lord Jeffreys did his part to send him to Heaven; so he spent his time, between the Sen-

tence

tence and Execution, very devoutly, in confirming and strengthening his fellow Sufferers; and *spoke much of the Deliverance God would yet Work, for his Church and People.* At the place of Execution, he gave great Satisfaction to all present, of his assurance of Heaven; after which, unbuttoning himself, he said to the Executioner 'I am now on the Brink of Eternity, and in a few minutes shall be but Clay; but the Cause I engag'd in, was both good and Honourable, and what God will yet appear for; and therefore Hangman, I fear not what Man can do unto me; and so lifting up his Hands to Heaven, the Executioner did his Office. There

William
Cox.

There was one William Cox, who Dyed with him, who also Dyed very Courageously, despising the shame, in hopes of a better World, and that God wou'd yet work a Deliverance for his People, in this. He and his two Sons, were some of the first that came to the Duke of Monmouth, and were all taken and Condemn'd together; but the Father only Suffer'd; for tho' Jeffreys did his part to send 'em to Heaven, yet the Two Sons, by Providence, made their escape — But the Father saw 'em both in Prison, and tho' he was going to be Executed, had the Satisfaction to hope, that God wou'd preserve 'em, and the Protestant Religion, and it happen'd according to his Wish.

Mr. Glif-

Mr. Gliffon of Yeovel, was another that foretold our Deliverance from Popery and Slavery, he declar'd to the World, *That he Dyed a Protestant, and had not Engag'd with the Duke of Monmouth, but that he judg'd it high time, to stand up for the Defence of his Country he said, Tho' God had thought fit, to Frustrate his Designs, and to bring him to that Place, yet he believ'd that the Protestant Religion, wou'd yet be encourag'd in England.*

Mr. Gliffon of Yeovel.

Also John Savage and Richard Hall of Culliton, Prophecy'd the same things, and Suffer'd at the same Time and Place: They were both Lovers of their Country, and Persons of great Piety — Mr. Savage wou'd often say, *The Remembrance*

John Savage.

Bb

brance

Richard
Hall.

brance of our Vanity, shou'd cause Compassion towards those that are vile — Mr. Hall exhorted all to be Serious, and to consider their latter End; which deserv'd the greatest Attention of Mind, The way (said he) to Dye Comfortably, is to prepare for it Seriously. At the Hour of their Deaths, their chearfulness and comfort, was much encreas'd; saying, Now the will of God be done, and he hath most certainly chosen that for us which is best.

Then how good, how kind, was Lord Jeffreys, in sending such as these to Heaven? If the Blood of the Martyrs be the Seed of the Church, sure Bonner did less Service, as he Burnt fewer then Jeffreys Hang'd in the West: But of all that were Slain (or that Prophefied of

of our Deliverance) none
 Dyed with a greater Bravery
 then *John Sprague* and *William*
Clegg of *Culliton* — For *John* ^{*John*}
Sprague declar'd (to the *Vicar*, ^{*Sprague.*}
 that was sent to Pray with him)
 ' That tho' God in his Provi-
 ' dence, had thought good, to
 ' bring him to that place ; yet
 ' he Dyed a Martyr for the
 ' Protestant Religion ; and did
 ' not doubt, but his Blood, and
 ' the Blood of his fellow Suf-
 ' ferers, wou'd help to deliver
 ' *England*, from Popery. The
Vicar asking his thoughts about
 the Doctrine of *Non-Resist-*
ance, *Sprague* replied, ' He be-
 ' liev'd no Christian ought to
 ' Resist a Lawful Power ; but
 ' the Case being between Po-
 ' pery and *Protestantism*, al-
 ' ter'd the matter ; and the lat-
 B b 2 ' ter

'ter being in Danger, he be-
 'liev'd that it was Lawful
 'for him, to do what he had
 'done — Then his Wife
 and Children coming to him
 Weeping bitterly, he Imbrac'd
 them in his Arms, saying,
Weep not for me, but Weep for
your selves; for I am only going
to be Translated into a State of
Bliss, where all Tears shall be
wip'd away; and where I shall
meet you again, if you Live as
you ought — And so the Exe-
 cutioner did his Office — Du-
 ring which Time, his Brother-
 Sufferer was on his Knees, Pray-
 ing to himself; soon after
 which, his turn being come,
 to follow Mr. Sprague, he told
 the People, that his fellow Suf-
 ferer had spoken what he thought
 was Necessary; and they were al-
 so

William
 Clegg.

so his Sentiments, (adding these words) *That he did not doubt but their Blood wou'd be the Death of Popery in England, by shewing the World what a sort of Religion 'twas.*

But of all that Dyed in the West, commend me to Mr. *Rose*, for he told *Jeffreys* (who, good Man, had the Patience to hear him without a Reflection) that *he defy'd Death, and all that were the occasion of it, and as the rest had Prophecy'd, so did he that the Protestant Religion wou'd yet Flourish in England.*

Mr. *Pott* of *Honniton*, (tho' scarce in his Twentieth Year) Dyed with a great deal of Courage, and in a firm belief, that *Popery was short Liv'd*; a Rude fellow before he was Executed, call'd for a *Bottle of Wine,*

Wine, and so began the Kings Health, to one of Lord Jeffreys Guard (which I shall describe anon) which he perceiving, Poor Soul ! said he, your Cup seemeth to be sweet to you, and you think mine is bitter ; which indeed is so to Flesh and Blood ; but I doubt not, I shall be Translated into such a State, where is fullness of Joy, and Pleasure for evermore : But for your Prosperity, 'twill last but a few Years.

Mr. Evans

Mr. Evans (a Minister) another of Lord Jeffreys Admirers, declar'd at the Gallows, That Popery wou'd ne'er be Establish'd by Law, and that Glorious Times were coming — He spent much of his Time, in Preaching and Praying to his fellow Prisoners ; and entreating them, to hold out to the End ;
and

and (*tho' he was Hang'd by himself he*) Dyed with a great deal of Chearfulness.

Mr. Hamling of Taunton, Mr. Hamling.
also Liv'd and Dy'd believing God wou'd appear for his People ; and for that Reason, he charg'd his Son, as he expected his blessing, he shou'd not at all concern himself with the Duke of Monmouth, but submit to the will of God in all things.

*How easily may those this Drowsy World
(Despise ?*

*Whose Treasure, in another Lyes ;
How Rich is the Exchange, how Worthy
(Man's High Birth ?*

*To Gain all Heaven, by Losing some Base
(Worthless Earth ?*

*One Smile from Christ, can even the Dead
(Restore,*

*'Tis Life, Essential Life, and Heaven all
(o'er.*

Deserts

Deserts won'd Bloom, were He but there:

His Presence Spreads Elifium every
(where.

Mr.
Gatchill.

Lord Jeffreys (as you'll hear anon) having a mind to send, Mr. *Hamling* to Heaven, Encourages two *Profligate Rascals*, to Swear him into the Army; he Dyed with a great deal of Courage, and his Death was Lamented by all that knew him — Mr. *Gatchill*, a Constable of the Hundred, was Hang'd with him, and Dyed (as Mr. *Hamling* did) believing *England* wou'd yet be deliver'd, tho' (as Mrs. *Gaunt* said) he cou'd not tell which way: As he was Drawn to Execution, he looked on the People and said, '*Taunton* is 'a Populous Town, God bless 'it — Just before he was Executed,

‘cuted, he said the Crime I’m
 ‘Condemn’d for, is high
 ‘Treason; but I do not
 ‘know my self to be Guilty
 ‘of it; so that I Dye for not
 ‘understanding the Niceties
 ‘of the Law — Mr. *John* Mr. John
Hucker.
Hucker, was also Executed at
Taunton. Some of his Enemies
 said, he was a Traytor to the
 Duke, by Firing a Pistol in *Sedg-*
more; this was a great Abuse;
 for *Hucker* was True to the In-
 terest of the Duke, and Seal’d it
 with his Blood; and said, *Tho’*
he must not Live to see it, he did
not doubt, but England wou’d be
yet Happy. He also Prophecies
 the same thing, in his Letter
 to his Friend (Writ a little be-
 fore his Execution) for he
 there says, ‘*I am my self a Pro-*
testant, and Dye an Assertor of
that Religion; and I pray God, I

do not prove a better Friend to it,
 than those that have so industri-
 ously endeavour'd the taking away
 my Life; but they'll see their
 Error when 'tis too late—
 (he further adds) I bless
 God, I am now reconcil'd, to this
 contemptible Death— And tho'
 his going to Meetings, was
 the chief Treason that Hang'd
 him, for this must be Treason,
 (Jeffreys having sworn to Hang up
 the Dam'd Phanaticks) How-
 ever, Hucker thinking his way
 to Heaven the safest, tells his
 Friends on the Ladder; 'As to
 'the Meetings, I bless God, I
 'ever was at any of them;
 'and that I was any way In-
 'strumental to the upholding
 'of them, and am troubled that
 'I have, I fear Sinfully, de-
 'priv'd my self of them;
 'and do believe, if ever the
 Ordinan-

'Ordinances of God, were
'rightly Administred, and the
'Gospel Effectually Preached,
'it was in those Meetings,
'that were held in *Taunton*.
'The Lord bless the Seed
'that was there sown —
And tho' he did not Live to
see it; yet he tells us, (*as I*
said before) *I do not doubt, but*
England will be yet Happy —

Captain *Madders* (a Consta-
ble at *Crookhorn*) said the same Captain
Madders.
thing, and being the last that
was Executed, and observing
how joyfully others Dyed;
said, *Lord make me so ready and*
willing to the last; God did
Hear his Prayer, for tho' he
seem'd at first, to be unwilling
to Dye; yet at last he Dyed
with as much assurance of
Heaven, as any of the rest;
for speaking to the Sheriff,

Captain
Kidd.

he said, O Sir, you cannot Imagine what Comfort and Refreshment I have received, in a few Minutes; my Comforts are so great, that I cannot contain my self: So blessing and praising of God, he was Translated from Earth to Heaven — As soon as Captain *Maddlers* was Turn'd off, Captain *Kidd* prepar'd to follow him; He spake as positively of our Deliverance from Popery, as if he had bin Actually Ingag'd in it; calling to the Guards, and those present, he said, Do you see this? (Pointing up to Eleven that were Dead before him) Do you think this is not dreadful to me, that Eleven, of Twelve of us, that but a few Hours since, came down together, are Dead, and in Eternity, and I
just

just going to follow them; says
one to him, It must be dread-
ful to Flesh and Blood: Says
he; 'Well Gentlemen, I will
'assure you, I am so far con-
'cern'd, that methinks, I
'Grudge their Happyness, that
'they shou'd be so long before
'me in Heaven; but I'll make
'haste to follow; I am satisfi'd,
'this is the best Day that ever
'I saw; I might have Liv'd and
'forgotten God, but now I am
'going, where I shall Sin no
'more. *O how great is that
Glory, to which I am going!*—
Then taking his leave of the
People, he Prayed very de-
voutly, and with a great deal
of Joy and Comfort, bid the
Hangman do his Office.

Mr. Charles Speak, also spake
much of our future Deliver-
ance

Mr.
Charles.
Speak.

ance from Popery and Slavery; he was a *fine Courteous Gentleman*, and tho' Young, Acted the part of an Old Christian Souldier, at his Death — If it had pleas'd God (said he) I *shou'd have bin willing, to have Liv'd some time longer; but Gods time being come, I am willing to Drink this bitter Cup; but do not doubt, but there be those Living, that will Revenge our Blood; but I forgive all the World*—At the place of Execution, the Inhabitants crouded about him, Weeping and bewailing his Condition; saying, Oh! 'tis the worst Day, that ever we saw in this Town; must this good Gentleman Dye here, oh yet save his Life; we are ready to Dye for him—He Prayed heartily, for near half

half an Hour, and Sung a *Psalm*; and then chearfully submitted to *Lord Jeffreys Sentence*.

The next that Suffer'd, was Mr. *Parret* (the Brewer) Mr. Parret when he came to the Gallows, 'he desir'd all, not to be faint-hearted, because of their Fall; 'and to think there was no 'hopes remaining; for, said he, 'God will yet Work a Deliverance for you; and at the 'time you are in the greatest 'Extremity, that will be God's 'Opportunity: Put your 'whole Trust in the Lord, and 'he will never leave you nor 'forsake you; and at saying 'those Words, he was Turn'd 'off the Ladder.

Mr. *Henry Boddy*, who was Mr. Boddy. Executed at the *Bath*, also desir'd

fir'd the Spectators not to be
dejected, because, Lord Jeffreys
Sentenc'd so many ; for (said
he) ' God will yet appear for
' you ; Then Gentlemen, never
' betray your Rights: I always
' thought it to be the Duty
' of every true Englishman, to
Fight for his Country — Be-
ing ask'd by Mr. Simp'on, who
attended him to the last ;
whether he own'd the Doct-
rine of Non-resistance, own'd by
the Church ; for except he
own'd that, he told him, some
People wou'd hardly have
Charity for him, after he was
Dead: *What matter's that, said
he? Wou'd you have me to Lye?*
*No, I will not, yet I approve of
your Doctrine, of Non-resistance,
when the King Rules according to
Law —* Then the Minister
Pray'd

Pray'd very Devoutly near half an Hour, after which, lifting up his Hands and Eyes to Heaven, he quietly Submitted to Death — His poor Wife Offer'd all *She had in the World* to save his Life, and when She saw, She cou'd by no means prevail (Lord *Jeffreys* thinking him better for Heaven then Earth) She Dyed with Grief, before her Husband.

Mr. *Josias Askew*, did also foretel our Deliverance from Popery and Slavery — My Lord *Jeffreys* was so kind to him, that he wou'd have sav'd his Life, if he'd Impeach others; but he chose rather (as Captain *Ansly* had done before him) to Suffer Affliction with the People of God, then to enjoy Life

Mr.
Jonas Askew.

D d with

with Sin: *Two things*, especially conduce much to amendment (to wit) to withdraw our selves Violently from that to which *Nature is viciously inclin'd*, and to Labour fervently for that good we have most need of — But we see in *Askew* and *Ansllys* refusing to Live upon Dishonourable Terms, that all Men have not Power alike, to overcome and Mortify; yet he that is Zealous to advance in Vertue, will profit more, tho' he have more Passions to overcome, than another that hath fewer Passions, and less fervour to Vertue. But this was not the Case here, for *Askew* shew'd himself (not a Cold Lover of Vertue but) a *Passionate Admirer* of the Everlasting Beauty to be seen
by

by the Eyes of the Mind only;
 and therefore no wonder, that
*he'd not Impeach others, to save
 his Life*; for the Soul that by
 but half an Eye sees God,
 will be *always Winging*, till She
 gets to Him; *nothing cou'd
 daunt Askew in his way to Hea-
 ven* — Not *Infamy*, for he
 knew in this, his share was
 not worse than his Masters —
Not Afflictions; how many did
Job and the *Apostles* wade
 through with Courage? — Not
Death, for he knew That wou'd
 be his happiest Day, and his
Bridge to Heaven; so that we
 may say of *Askew* (which was
 no small Comfort to his Godly
 Parents) *that tho' all his Life,
 was Religiously tun'd*; yet it made
 the *sweetest Musick in the Close*.
 The Week before he Dyed, he
 D d 2 seem'd

seem'd like a Man Covetous
of Eternity, *Prodigal of Life*,
little careful of the present,
certain of the future: *He now*
seem'd no longer to have any com-
merce with the World, and when
he came to the Gallows (as
you'll hear anon) he Dyed
with such a *Christian Bravery*,
that he seem'd to Dye the
Death of the *Phoenix*; and even
drew Life out of the Tomb —
'Tis true, Mr. *Askew's* Father,
did all he cou'd to procure
his Pardon; but it cou'd not
be had, but at the *Price of*
Blood, and he wou'd not live
upon such Terms — He was
not afraid of Death, but was
like one wrapt up in Heaven,
with his Heart there, and his
Eyes fixt thereon — When he
went out of Prison, he said

Gentle

Gentlemen, now I am going, and it is the time I much longed for; I wou'd not change with him, that pass'd Sentence upon me, for a World — At the Gallows he sent his Duty to his Parents, and Love to his Dear Sister; and left Paup's Blessing with 'em, Grace Mercy and Peace; and we may rest assur'd, that tho his Flesh now Moulders to Dust (for which hee's oblig'd, to Lord Jeffreys Sentence) yet is his Happiness in a perpetual Growth.

Mr. John Holway Dyed telling the Spectators, that he thought his, and other Mens Blood, wou'd be Reveng'd one Time or other, he received his Sentence, with much Courage and Resolution, and by the means of one Mr. Tyler, who

Mr. Holway.

who was to Suffer with him, was brought to that settled Frame of Spirit, as was fit for one in his Condition — As he was riding in the Cart, toward the place of Execution; the *Troopers* being just behind the Cart, *he told them they shew'd like brave fellows; but, said he, if I were to have my Life for Fighting the best Five of you, I wou'd not Question it* — The Rope being about his Neck, he said, *Lord forgive me, have Mercy on my Poor Soul, Pardon all my Sins; and then the Executioner did his Office.* As Mr. *Holway* Dyed, believing God wou'd Revenge his, and other Mens Blood: So Dr. *Temple*, who was the *Dukes* Surgeon, and came over with him from *Holland*, positively says,

Dr. Temple.
ple.

says, 'I have that Satisfaction,
 'that I Dye a Professor of the
 'Church of *England*, and for a
 'good Cause, and I believe
 'twill revive again in *Eng-*
 'land — *and then adds* — Lord
 'have Mercy upon me, and
 'give me strength to go thro'
 'these Pains: Give me full
 'assurance now at this last
 'Moment; Come, Lord Jesus,
 'come quickly.

Samuel Robbins of Charmouth, Mr. Rob-
bins.
 was not less Prophetical! He
 received his Sentence with
 great Courage — He told
 his Friends, 'He was ready to
 'Dye, when ever Gods Provi-
 'dence call'd him to it; but
 '(said he) tho' my Lord *Jef-*
 'freys has past Sentence upon
 'me, I am as Innocent as the
 'Child Unborn; yet I beleive
 'tis

'tis a good Cause that I Dye
 'for, and that God will appear
 'for it.

*What a Judge was here? To
 send such Innocent Men to
 Heaven (I mean what a kind
 Man) for you see (Madam) how
 joyfully they Dyed for the sake
 of Christ, and what com-
 fort they left us, in saying, We
 shou'd yet be Delivered.*

But of all that Dyed under
Jeffreys Sentence, or spoke of
 those Happy Times that we
 now enjoy; none deserves great-
 er Thanks than *the Reverend*
 Mr. *Hicks* Mr. John Hicks, for he was
 none of those covetous Whiggs,
 which the Duke mentions in
the Paper he left behind him; he
 Ventur'd both his Person and
 Purse, to preserve his Country;
 and left such a Speech behind
 him,

him, as deserves to be Written in Letters of Gold; and seeing there be many that never saw it. I shall give *this Account* of it.

He said, *He suppos'd the Spectators* wou'd expect he shou'd speak something, before he left this *Sanguinary Stage and Passage*; by which his *Immortal Spirit*, wou'd be *Transported into an In-
visible and Eternal World*. After he had spoke of the different Sentiments, that both his Friends and Enemies had of his Death; he then clears himself of some charges against him; as to his being Engag'd with *Collonel Blood*, who Stole the *Crown* — He also declar'd, *he never perswaded the*

E e

late

late Duke of Monmouth, to assume the Title of King, as had bin Reported— He next tells us, He dyes, owning his Non-conformity ; which he says, ‘ chose not from Sullenness, ‘ or Humour, or Factious Temper, or Erroneous Principles ‘ of Education, or from Secu- ‘ lar Interests, or Worldly ‘ Advantages ; but clearly from ‘ the dictates of my own Con- ‘ science ; and as I judg’d it to ‘ be the Cause of God, and ‘ to have more of Divine ‘ Truth in it, then that which ‘ is contrary thereunto ; so now ‘ (*adds he*) I see no Cause to ‘ repent of it, nor to recede ‘ from it ; not questioning but ‘ God will own it at the last ‘ Judgment day ; yet (*adds*
‘ *he*)

'*he*) I censure not those that
'do Conform; and I believe,
'after all the hottest disputes,
'there are of both Parties,
'will be glorify'd in Hea-
'ven—According to the 29th
'Article of the Church of
'*England*, a Visible Church,
'is a Congregation of Faithful
'Men; in the which, the pure
'Word of God is Preach'd,
'the Sacraments of the Lord
'Duly Administred according
'to Christ's Ordinance, and all
'those things that of Necessi-
'ty, are Requisite and Neces-
'sary to Salvation; with such a
'Church (*adds he*) have I
'held, the most Intimate Com-
'munion, and with such (*did*
'*I Live*) cou'd hold it; but I
'wou'd not be so Incorporated

E e 2

'with

‘with any Church, as to ex-
‘clude me, from holding
‘Communion with other
‘Churches — *He next tells us,*
‘He approves of the An-
‘tient and Present Form of
‘Civil Government, English
‘Monarchy; and exhorts all
‘Men, to abhor all Treason-
‘able Plots and Conspiracies,
‘with the highest Detestation;
‘and to take the plain Text of
‘Scripture to Walk by,
‘in Honouring and Living
‘in Subjection to Rightful
‘Kings — *He concludes with say-*
‘*ing,* I forgive all my Enemies,
‘and particularly *Barter of Lil-*
‘*nel,* who betray’d me, and
‘prov’d such a Traytor to *James*
‘*Duke of Monmouth,* his Old and
‘Intimate Friend — The care
‘of my most dear Wife and
‘a great many Children; I
‘cast

‘cast upon God (*and then adds*)
‘I am going into that World,
‘where many dark things shall
‘be made perfectly manifest
‘and clear, and many doubt-
‘ful things fully Resolv’d —
‘The Consideration (*adds he*)
‘of these things, and that I
‘know so little, of the most
‘Glorious Mystery of Salva-
‘tion by Jesus Christ; that
‘I am so incapable to Fathom
‘the Depth of the Provi-
‘dences of God (and parti-
‘cularly in the late Stupendious
‘and Amazing one) — That
‘I am so Ignorant of the Na-
‘ture of Angels and Spirits,
‘with their Offices and Ope-
‘rations; that I am so little
‘acquainted, with the Nature
‘of my own Soul, as at pre-
‘sent, in, and United to my
‘Body;

‘ Body; and as disunited and
‘ separated from it, how with-
‘ out Corporeal Organs, it shall
‘ most vigorously perform, all
‘ its proper Functions and
‘ Offices — The Consi-
‘ deration of these things,
‘ makes me much more willing
‘ to Dye, that I may have
‘ the knowledge thereof; with
‘ Innumerable other things
‘ that I am now either Igno-
‘ rant of, or do but Imperfect-
‘ ly know — *He then adds,* Why
‘ shou’d my Soul be unwilling
‘ to take it’s Flight, into the
‘ unseen and Eternal World?
‘ Where no sordid, or Impious
‘ thing, shall be seen and
‘ found; and where I shall be-
‘ hold no narrow Contracted
‘ Soul, perfering their Private,
‘ before

‘before a Publick good ; but
‘all Unanimously centre in one
‘common Universal Good—
‘*He tells us,* He blesses God
‘for all his Sufferings, and
‘particularly for this last ; that
‘he has bin effectually con-
‘vinc’d, of the Vanity of this
‘World, of his own Sinful-
‘ness, by Nature and Practice;
‘and that he now sees That
‘to be Sin, which he never
‘saw before — And then con-
cludes with, *exhorting all Men,*
to Prize and Value Time, and to
Improve it for Eternity : For that
(as he adds) we must all Dye,
yet we know not how, where, or
when : He next recomends fe-
veral Texts of Scripture, to our
perusal — And at last Dyes,
(as the rest did) believing, God
wou’d

would Work a Deliverance for his Church and People.

As Mr. Hicks, and those that Suffer'd before him, believ'd, the Protestant Religion would yet Flourish in England: So Mr. Satchel, Mr. Lancaster, Mr. Matbews, Mr. Sanford, Mr. Bennet, &c. And those others that Dyed (through the Pious Zeal, of the Lord Jeffreys) were all of the same Opinion, that England would yet be Deliver'd.

Mr.
Satchel.

As to Mr. Roger Satchel, he plainly said, our Deliverance was near at Hand; and he did all he cou'd to hasten it: For no sooner had he the News of the Dukes being Landed, but he set himself

himself to Work to serve him ;
desiring all he knew, to joyn
with him, and was one of the
first that went to him, to *Lyme*,
and was with him to the
End — After Sentence, Two
of his Friends came to him,
and told him there was no
hope — He answer'd, *My hope*
is in the Lord — He was very
devout in the way to his Exe-
cution ; when he came there,
the Minister ask'd him, what
were his grounds for joyning
in that Rebellion ? Who an-
swer'd, ' Had you Sir bin
'there, and a Protestant, I be-
'lieve you wou'd have joyn'd
'too — But do not speak to
'me about that, I am come to
'Dye for my Sins, not for my
'Treason against the King, as

F f

'you

'you call it : so pointing to
 'the Wood, that was to Burn
 'his Bowels, he said, I do not
 'care for that, What matters
 'it, what becomes of my Body,
 'so my Soul be at Rest? And for
 'my Friends, they have no
 'reason to be troubled, for
 'God will Work a Deliver-
 'ance for 'em.

Mr. Lan-
 caster.

At the same time and place,
 Mr. *Lancaster* was Executed;
 'he spake much of the Down-
 'fall of Popery, and of some
 'great Men; such as Lord *Jes-*
 '*freys*, Father *Peters*, and the
 'like — He out-brav'd even
 Death it self, and was well
 satisfied in the Cause he En-
 gag'd in — At the Gallows he
 said, *I Dye for being a Prote-*
stant,

stant, and am going to a Gracious God, I desire all your Christian Prayers. 'Tis good to go to Heaven with Company — He also Pray'd for the Duke of *Monmouth*, whom he suppos'd at that Time, to be Living; and so Praying privatly for some small time, he was Turn'd, or rather *Leapt* off the Ladder.

Mr. *Mathews* was the next Mr. Mathews. that Dyed, he spake much of our *Deliverance*, from *Popery* and *Slavery*, and was greatly Transported with the thoughts of it; but twas much disturb'd, the morning before he Dyed, to see his Wife Weep, and to be in such a Passion for him, which drew Tears from his Eyes, and taking her in his Arms, said — *My Dear, prethee*

do not disturb me at this time, but endeavour to submit to the will of God; and tho' thy Husband is going from thee, yet I trust, God will be All in All to thee; Sure my Dear, you will make my passage more troublesome then otherwise, if you thus Lament and take on for me: I am very Sensible of thy Tender Love towards me (which was more then in Fine Words) for you Settled your Estate upon me, and reserv'd nothing; but I wou'd have you consider, that this Separation will be much for my Advantage: I thank God, I am willing to Dye, and to be with my Jesus; be satisfy'd, the will of God must be done, Thy Will be done, O God, on Earth, as it is in Heaven! So Embracing her, he took his Farewel

wel of her; and being come to the place of Execution, he Pray'd, *Lord have Mercy on Poor England, Comfort my Dear and Sorrowful Wife, be a Husband unto her, be Merciful to all Men, preserve this Nation from Popery; find out a way for its Deliverance, if it be thy good will: Comfort my fellow Sufferers, that are Immediately to follow, give them strength and Comfort unto the End: I forgive all the World, and now Blessed Lord Jesus, into thy Hands I commend my Spirit* — After which, going up the Ladder, he desir'd the Executioner not to be hard to him, who answer'd No, and said, *I Pray Master forgive me; to which he said, I do with all my Heart, and I pray God forgive thee;*

thee; but I advise thee to leave off this Bloody Trade; to which the Hangman Reply'd, I am forc'd to do what I do, i'ts against my Mind: So lifting up his Hands to Heaven, the Executioner did his Office.

Mr. Sand-
ford.

Mr. Benjamin Sandford, with Nine more, was brought from Dorchester to Bridport to be Executed; coming to the place of his *Martyrdom*, he held up his hands to Heaven, and turning himself to the People, said; *I am an Old Man, you see, and it would have troubled me, if I had Suffer'd for some Felonious Account* — Says one to him, *Is not this worse, do you think, then Felony?* —

He

He answer'd No: But I believe this Sentence falls upon me, for my Sins against God, whom I have highly Provok'd, and must acknowledge have deserv'd Ten-Thousand times more (and then adds) Lord I trust thou hast Pardon'd them — Seal my Pardon in the Blood of my Saviour — Lord look upon me, and be with me to the last Moment.

There was also Executed at the same time, one ^{John Bennet.} John Bennet a Poor Man, but Pious, and of good Report with his Neighbours in Lyme, where he Liv'd: (See how good my Lord Jeffreys was to this Poor Man!) For when he was on

on his Tryal; a Certain Person inform'd his Lordship, that the Prisoner then at the Barr, had Alms of the Parish: But his Lordship Reply'd; *Do not Vex your selves, I will ease the Parish of that Trouble* — In Prison, and at the Place of Execution, he behav'd himself so to all, that many of his Enemies pitied him, and wou'd (but that Jeffreys wou'd *Ease the Parish*) fain have Sav'd him — His Son being present, Offer'd to have Dyed for him, and was going up the Ladder, if it might have bin Suffer'd — He Pray'd some short time, and so was *Translated from a Poor Cottage, to a Heavenly Crown* —

Crown— So much for the *Holy Lives and Triumphant Deaths*, of Mr. *Hewling*, Mr. *Batescombe*, Mr. *Jenkins*, and the rest of the *Western Heroes*. I shall conclude this Account, with saying, that Captain *Anslly*, made as good Use of Lord *Jeffreys* Sentence, as any of these; for he not only foretold our Deliverance from Popery and Slavery: (as was mention'd before) But being come to the Gallows, he told the Spectators, *I am come to Pay a Debt to Nature, 'tis a Debt that all must Pay; tho' some after one manner, and some after another: The way*

G g

that

that I Pay it, maybe thought by some few Ignominious, but not so by me; having long since, as a True English-man, thought it my Duty to Venture my Life, in Defence of the Protestant Religion, against Popery and Arbitrary Power; for this same purpose, I came from my House, to the Duke of Monmouth's Army: At first I was a Lieutenant, and then a Captain; and I was in all the Action the Foot was Engag'd in, which I do not Repent. I might
have

have sav'd my Life, if I
 wou'd have done as some
 Narrow-Soul'd Persons have
 done, by impeaching others ;
 but I abhor such ways of
 Deliverance, choosing ra-
 ther to Suffer Affliction, with
 the People of God, than to
 enjoy Life with Sin. As
 to my Religion, I own the
 Way and Practice, of the
 Independent Church, and in
 that Faith I Dye, depend-
 ing on the Merits of our
 Saviour Jesus Christ, for my
 Eternal Salvation: His
 blessing be with you all;

G g 2 Fare

Farewel to thee Poor England; Farewel.

Abraham Ansly.

I have
Waded
through a
Sea of blood,
to Blazon
the Ver-
tues of
my Lord
Jeffreys.

Thus have I Waded
through a Sea of Blood, to
blazon the Vertues of my
Lord Jeffreys; and as I
ha' prov'd, that all that
Suffer'd under his Sentence,
(from the Murther of
Godfrey, to the last that
Dyed in the West) fore-
told our Deliverance,
from Popery and Sla-
very: So 'tis as plain he

was

was Imploy'd in the
 Martyrdom of most, if
 not all of 'em ; and 'tis
 no *small Honour to my*
Lord Jeffreys, that his
Bloody Zeal, has tended so
 much to hasten what
 these Heroes foretold in
 their *Dying Speeches* ; fure
 (*Madam*) you'll think
 I'm in Earnest here, for
 to make *my Lord Jeffreys*,
 one of our *Deliverers*
 from *Popery and Slavery*,
 must needs be as great a
 Praise to his Lordship, as
 'twill be a Surprize to
 the World.

But (*Madam*) per-
 haps

haps you'll say, *the Solemn, Serious Dying Declarations, of these London and Western Sufferers,* have allways out-weigh'd with you, the Testimony of those *Vile-Scoundrels*, who Swore 'em out of their Lives, or that Credulous Judge that listned to such Evidence: And perhaps (your Ladyship may add) I did and do most steadfastly believe, that the *only Plot* in that Day, was the same which the Almighty has since owned, and most signally prosper'd in the Hand of our Gracious August,

The Protestant Plot, was no other than a design to preserve the Protestant Religion, and the Laws of England.

August, and Rightful Sovereign *King William*: I mean the rescuing the *Protestant Religion*, and the *Laws and Liberties of England*, from a most Impetuous Torrent of Popery and Slavery; wherewith they were most dangerously Threatned. And therefore (continues your Ladyship) say what you will in *Jeffreys Praise*, He was a *Bloody Man*, and a *Traitor to his Country*, to Hang such Numbers of Excellent Persons, who came to deliver the Nation from Popery and Slavery.

Lord Jeffreys was one of our Deliverers from Popery and Slavery.

To

To this I answer: I shall endeavour to prove, that the Shedding so much Protestant Blood, was an Act of Mercy in my Lord Jeffreys, (did answer the Trust which was put in him) and that we shou'd praise him for it, for tho' Hanging so many in the West, &c. Look'd (as I said before) a little unkind, yet it did but look so, for 'twas to send 'em to Heaven, where they desir'd to be; and my Lord was so Tender of their Precious Souls, that he Hang'd none (or but very few) but what were Innocent.

He was so
tender of
The Souls
of Men,
that he
Hang'd
few but
what were
Innocent.

Then

Then how Gracious was my Lord Jeffries in sentencing these Men? For tho' they engag'd in a good Cause, and were ripe for Heaven, yet they durst not be so *hasty* as to hang themselves, that they might get there the sooner; and therefore my Lord was so very kind, that he'll rather venture the damning of his own Soul (by Murthering of 'em himself) than they shall be kept from Heaven against their Wills. And sure none hereafter will blame my Lord for killing so many in cold Blood, for they all Dy'd assured of Heaven, and of meeting their Friends there; nay they tell us in their last Speech, (which shews how pleas'd they were with my Lords Sentence) that they pity us that were to stay behind. As for Mr. Battiscomb, he plainly

The Lord Jeffries is so zealous in saving others, as to venture the damning of his own Soul.

Many of his Friends dyed assur'd of Heaven

Mr. Battis-
comb reje-
cted Lord
Jeffries
Pardon.

rejected my Lords Pardon, for he says in his last Speech, "I might have chosen whether I wou'd have undergone this Death, if I had hearken'd to my Lord Jeffries; but it was upon such terms, that should I have accepted, it would have been troublesome to me. And Mr. William Hewling was as easie under Lord Jeffries Sentence as Mr. Battiscomb: for said he, "I

Mr. Hewlin
is desirous
to Dye.

"am satisfied God has chosen best for me, he knows what the temptations of Life might have been; I might have Lived, and forgotten God; but now I am going where I shall sin no more. Capt. Kid said

Capt. Kid
calls the
Day of his
Death the
best that he
ever saw.

the verysame thing (as appears by his Dying Speech) and adds, I am so happy under my Sentence, that I think this the best Day that I ever saw. And Mr. Nelthorp particularly tells us, "I do embrace

brace

"brace my dear and beloved Compa-
 "nion with more joy in the Field of
 "Suffering, than ever I could have
 "done had I met him Crown'd with
 "the Laurels of Victory. And then
 adds, "Oh the Mercy to dye with
 "such a Friend! (what could he
 have said more in Jeffries praise,
 as he ordered they should be
 hang'd together?) and such a
 "valiant Soldier of Jesus! "Then,
 "Madam, would you see poor Their be-
 haviour at
 the Bar and
 Gibbet.
 "frail Creatures trampling this
 "World under their Feet, and
 "with an Holy Scorn smiling at
 "Fire and Faggot? Would you see
 "Shackled Prisoners behave
 "themselves like Judges, and
 "the astonish'd Jeffries stand like
 "a Prisoner before them? Would
 "you hear the melodious Voices
 "of ascending Saints, in a ra-
 "vishing Consort ready to join
 "with

" with the *Heavenly Chorus* in
 " their delightful *Hallelujahs*?
 " *In a Word*, would you see some
 " of the rare exploits of Faith in
 " its highest *Elevation*, immediate-
 " ly before it be swallowed up
 " in the *Beatifick Vision*? I say,
 Madam, if you are pleased with
 such sights as these, you can't
 be angry with my Lord *Jeffries*
 for hanging your Brother *Benja-*
 min (and so many *Hundreds*
 with him) for it sent 'em to
 Heaven in that *Triumphant* man-
 ner I have here described. And
 sure I am, 'tis no *small Honour* to
 your *Noble Family*, that your eldest
 Brother had the *Courage* to dye a
Martyr; and 'twas no less
 Honour to the *Protestant Religion*
 that so many Dyed with him.
 And blest be the happy Day that
 brought their Crown!

'Tis no
 small hon-
 our to Dye
 a Martyr.

Their

Their radiant Crown of Martyrdom, which
 (brings
 A thousand Joys more than the Crowns of
 (Kings,
 A thousand Joys, without a thousand Stings :
 So laught th' Apostles at Hell's baffled Rage,
 And sung in spite of Fetters and a Cage.
 Around Heaven's Battlements bright Legions
 (wait,
 And crouding Seraphs open wide the Gate ;
 One who of Martyrs has peculiar Care,
 Is sent to whisper in their Souls, Prepare ;
 Or else their Guardian Friend had made them
 (know
 That dear obliging Message, They must go :
 For sure they knew the worst King James cou'd
 (do ;
 They knew, they saw it all, and scorn'd it too.

Then if my Lord Jeffries
 hanging so many Imocent Men,
 was the means of saving the
 Souls, they (and their Friends
 A a 3 too)

My Lord
Jeffrys de-
serv'd the
praises of
all he sen-
tenc'd to
Death,

too) have reason to praise his Lordship, as the Instrument of their preservation. And sure I am, he that's shipwrackt at Sea (if he have the least Gratitude in him) will be ever admiring the Plank that brought him to shore. Mr. Nelthorp tells us, Before his Sentence, he saw a Beauty in Wordly Comforts; but now (says he) they seem so faded, by the greater Lustre and Beauty that I see in God, in Christ Jesus, that I am astonish'd where I have been wandring all my Days. As if he had said, My Soul and Body too, had been both lost, had not George Lord Jeffrys (in meer compassion) sent me to Heaven. Then let none reflect on the great Numbers my Lord hang'd; for 'tis easie to prove that his Western Circuit (as Bloody as 'twas) was the means of con-
verting

verting abundance, and particularly of Mr. Nelthorp. And sure I am, if every temptation we overcome, will be a shining Jewel in our Crown of Victory, that the Lives, Characters and dying Speeches of the many Hundreds that were converted by his Lordships Sentence, should be as so many Tongues to declare his Praise.

*This Essay
will be
said to be
writ by a
Cut-throat.*

I know the Slanderers of my Lords memory will be ready to say, None but a Russian or Cut-throat, would ever vindicate my Lord Jeffreys, for he sentenc'd Men for Traytors and Rebels, who were worthy Protestants, and fought in defence of their Country.

To this I answer, I own the earnest Zeal, Concern and Love, which most of 'em manifested for the Protestant Religion, being besides so Conspicuous in their

*The West-
ern suffer-
ers were
all Martyrs*

Lives and Deaths, I know not how they can without impudence be branded with the infamous Name of Rebels; But however Rogues and Tories might call 'em in *King James's* Reign, they are now *Saints and Martyrs*; *Phoenix* like, they now rise again, and flourish in their own *Ashes*. Not do I think 'tis any arrogance to honour 'em with the just and dear-bought Title of *Martyrs*. 'Tis true, in the two last Reigns many of the Flower of our Nobility and Gentry were not only call'd Traytors, but either lost their Lives, or Estates, or Liberties, or Country, whilst a Crew of Parasites triumphed and flattered in their Ruines; to see a *Russell* dye by *Papists* and *Tories*, in the flower of his Age; an *Essex*, or a *Godfrey*, sacrificed to the

Their Enemies not being able to reach their Souls, endeavour to damn their Memories.

the insatiable Ambition and Revenge of their Enemies; who yet not content with their Lives, would like the *Italians*, stab on after Death; and tho' they could not reach their Souls, endeavour to damn their Memories. These and too many other such melancholy instances, would be ready to make a short sighted Man exclaim with *Hercules in the Tragedian*, That Vertue is but an empty Name, or at least cou'd only serve to make its Owners more *sensibly unhappy*.

But altho' such Examples might a little Work on a weaker Vertue, that which is more confirmed and solid, can more easily resist it. 'Tis not impatient nor uneasy, but still believes that Heaven is awake,
that

that the *Iron-Hands of Justice* will
at length overtake the offenders,
and by their destruction vindicate

Riddles in
Providenc
compared
to a curi-
ous piece
of Opticks.

the Honour and Innocence
of those whom they have ruined.
It considers any *Riddles in Provi-*
dence as a curious piece of *Opticks*,
which if judged of either before
'tis finished, or by piece-meal,
here an Eye, and there another
distorted Feature, appears not on-
ly unpleasing, but really dread-
ful; which yet if viewed when
it is compleat, and taking all
the Features together, makes a
Figure sufficiently regular and
lovely.

Brave Men
pickt out
and cut off
one after
another, to
make way
for Popery

Who almost could have ima-
gined, without some such Re-
flections as these, that those
brave Men we have seen for some
Years past pickt out, and cut off,
one after another, with as much
scandal

scandal and obloquy as could be thrown upon 'em by the ungenerous malice of their Enemies; when the very *Attempt to clear their Reputation*, has been made almost Capital, and involved those who had courage enough to attempt it, in little less mischief than what they themselves indured. *That ever these Phoenixes* (as I said before) *should rise again, and flourish in their Ashes!* That so many great Persons should already have done some of 'em Justice, *and the World as much to all the rest!* And with how much more joy, if 'twere possible, would these *Heroes* have received their Crowns, could they have foreseen their Deaths would have tended so far to work up the Nation to such a just Resentment, as would at last

Their Deaths had an influence on our late Glorious Deliverance.

last have so great an influence,
as we find it had, on that Glo-
rious Deliverance (they all Fore-
told) and so bravely Attempted!
Then to use the Words of the
Ingenious Stennet,

*Amidst the numerous Wonders of the Time,
'Tis no small Wonder (not to say a Crime)
We reverence no more their Memory,
Who for their Country's welfare dar'd to dye,
Whose quarter'd Limbs, imbru'd with Native
(Gore,
Still cry for Vengeance on the Western Shore.
They saw the how'ring Storm approach from far,
Threatning a thousand Mischiefs (worse than
(War)*

*And boldly rush't upon th' impetuous Waves,
Rather to dye like Men, than live like Slaves.
To save their Native Country bravely try'd;
Fail'd in th' Attempt, and then as bravely dy'd.*

Then call 'em Martyrs, for it was their Fate
To dye true Martyrs of our bleeding State.

But

But still it must be acknowledged, If they are Martyrs, they owe that Honour to my Lord Jeffries. And this further shews, how good he was in Hanging so many up. 'Tis true, my Lord might have been so kind, as to have made a Bonfire of them (as Bonner did in Queen Maries Days) but he thought Choaking the easier Death; and therefore, out of meer Bowels, they were Hang'd up as so many Dogs. — And this I speak to my Lord's Honour (for he was very near such a Death himself) 'tis No Disgrace to go to Heaven in a String; For tho' the Way be rough, 'tis a quick Passage, and he that gets to Heaven, will ne'er be twitted that he came there from the Gallows. And this agrees with Mr. Benjamin

The Western Martyrs were hang'd, and not burnt, as 'twas the Easier Death.

'Tis no disgrace to go to Heaven in a String.

jamin Hewlings Opinion of Hang-
 ing; who says, "As to the man-
 ner of my Death, when I have
 "consider'd others under these cir-
 cumstances, I have thought it very
 "dreadful; but now God hath called
 "me to it, I bless God I have quite
 "other apprehensions of it; I can now
 "cheerfully embrace it, as an easie
 "passage to Glory. (And Mr. Nel-
 tiorp says, that Hanging to a
 good Man, is a Death that is
 short and sweet.

'Tis an
 easie pas-
 sage.

'Tis short
 and sweet.

Thus have I given a General
 Account of my Lords Vertues,
 (from his Birth to his Western
 Circuit.) But that my Lord may
 be wrong'd of none of his Praise (for
 these general hints don't flou-
 rish out half his Worth) I'll
 next give a particular account of
 the Men he Hang'd in the West.
 And here I find nothing but

A particu-
 lar account
 of the West-
 ern Tryals.

Mer-

Mercy, Justice, (and Pardons if they'd pay for 'em) in every Town he came to. And tho' my Lord was a Merciful Judge, yet being sent into the West with a Commission to try the Rebels, all the Indignities the Dissenters had put upon him, came fresh into his Remembrance (for as good as he was, he was Flesh and Blood.) But tho' he breath'd Death, like a destroying Angel, and sanguin'd his very Ermins in Blood, 'twas all for their good (as I shall prove anon) and he deserves to be Praised for it.

When my Lord set out for the West, he had several Troops to attend his Commands from place to place, so that he had the Honour of being Lieutenant General, as well as Judge, and he gave Daily the Word, and Orders

Jeffrys for
gives the
Indignitys
the Dissen-
ters had
put upon
him.

He had
the honor
of being
Lieutenant
General as
well as
Judge.

for

for going the Rounds and securing the Rebels.

Jeffries being thus prepar'd
 He waits for his Western-Campaign, he waits
 on his Royal Master, and there
 receives the following Instructions.

And now King James he spake, and thus began,
 Dear part of me! Dear something more than
 (Man)

Let Parry, Clement, Ravilack combine,
 And cram their Souls, Great Jeffries, into thine:
 I love a Man that's Resolute and Brave,
 Not silly Conscience's, or Custom's Slave.
 Safety you're sure of, that at least is due;
 Nor must I, Sir, forsake such Friends as you.
 Go then, and Prosper! Thus I thee inspire
 With sparks of my own Noble Generous Fire.
 Chuse what you like, Rewards you need not fear,
 Be Chancellor, or Observator here.—
 Go then, and Act a Deed so worthy Me,
 That Hell may both admire and envy Thee.

Madam,

Madam, We'll suppose my Lord (having a tender Conscience) did a little boggle at these *Instructions*; but King James qualifies that, by saying, "*Jeffries, Trouble not thy Head with Conscience, or the Cries of the Rebels, for Pity and Mercy are only Trades for a Leaden-Spirit, that can stand bent at every frown,*" The Instructions he was supposed to give him upon his going into the West. "*and wants the Brains to make a higher Fortune, or Courage to atchieve that Honour which might Write their Memories in the Chronicles of Fame.*" 'Tis true, Humility is a needful Gift in those that have no Quality to exercise their Pride; and Patience is a necessary Grace to keep the World in Peace, and him that hath it in a whole Skin, and often proves a vertue born of *meer Necessity.* And

"civil *Honesty* is a fair pretence
 "for him that hath not Wit to
 "Act the *Knave*, and makes a
 "Man capable of a little higher
 "Stile than *Fool*. And blushing
 "Modesty is a pretty Innocent
 "Quality, and serves to vindicate
 "an easie Nature from the
 "Imputation of an ill Breeding.
 "These (*Dear Jeffries*) are inferior
 "Graces, that have got a
 "good Opinion in the dull Wisdom
 "of the World, and appear like
 "Water among the Elements to moderate the
 "Body Politique, and keep it
 "from Combustion, nor do
 "they come into the Work of
 "Honour. — No *Jeffries*, no!
 "Vertue consists in Action, and the
 "Reward of Action is Glory. Glory
 "is the great Soul of the little
 "World, and is the Crown of
 all

"all sublime Attempts, and the
 "point whereto the *crooked ways*
 "of Policy are all Concentrick.
 "And Jeffryes, I do assure thee;
 "Honour consists not with a
 "Merciful Temper; Rapes;
 "Murders; Dispossession; Riots;
 " &c. are venial things to Men
 "of Honour, and oft co-incident
 "in high Pursuits. Had my
 "dull Conscience stood upon such
 "nice Points, I had never plotted
 "the surrender of Charters, contrived
 "a Protestant-Plot, sent Russians
 "to cut Essex's Throat, imbru'd thy
 "Hands in Lord Russels Blood,
 "bir'd thee to Murder Sidney, sent
 "the Bishops to the Tower, imposed
 "a sham Prince on my Subjects, or
 "Poisoned my Brother to enjoy his
 "Crown. Then come, Jeffryes,
 "be not scrupulous; fear not to
 "do, what Crowns thee being
 B b 2 "done,

“done; Ride on with thy
“Honour to *Winchester, Salisbury,*
“*Exeter, Taunton, Wells;* and if
“possible convert the *Rebellious*
“*West,* for 'tis a Glorious Act
“to bring 'em over to *Mother-*
“*Church,* or at least Hang up all
“that oppose my Religion: And
“'tis a Meritorious Work to Root
“out the *Northern-Hereſie.* —
“When thou haſt Carouſ'd in
“Proteſtant Blood, enjoy thy
“purchas'd Glory as the Merit
“of thy renowned Actions, and
“let thy *Memory* entail it to ſuc-
“ceeding Generations. Fear
“not the Laws of the Land,
“or the Frowns of the Con-
“quer'd Rebels: For thou art
“too *Bright* for the one to ob-
“ſcure, and too *Great* for the
“other to cry down. In a Word,
“*Jeffryes,* make ſhedding of Blood
“thy

“thy Pastime; and if thy Con-
 “science check thee, Correct
 “thy Sawcy Conscience, ’till she
 “stand as mute as thy Brother
 “J——ner, when he came to
 “Complement my Accession to
 “the Throne with Condolence in
 “one Hand, and Grief in t’other.

Away he Rides; a double
 Jeffryes now (being so instructed)
 he’s mov’d at nothing, half ^{Jeffries} Gibbet, half Papist, revell’d on ^{first Assi-}
 his Brow. And the first Place ^{zes were}
 he came at was *Winchester*, where ^{held at}
 in pity to her old Age, he sent ^{*Winchester*}
 the *Lady Lisle* to Heaven. The
 Jury indeed were loth to Mur-
 ther her (for all her Crime was
Harbouring a Person she did not
know) but my Lord, in com-
 passion to her great Infirmities,
 is resolved she shall have her
Quietus, and therefore, tho’ the

A Panegyric on the

Jury were dissatisfied once and again; yet with threats, and other managery, She is brought in Guilty; but not with respect to her Crimes, for my Lord declared (*when a Prisoner himself in the Tower*) that he believed her an *Innocent Person*. And if he believ'd her Innocent, he could have no other end in her Death, but to shew his *Merciful Temper*, in freeing her from the Miseries of old Age.

He Hang'd
the Lady
Liste to
free her
from the
miseries of
old Age.

He goes
next to
Salisbury.

Winchester-Assizes being done, my Lord set forward for Salisbury, where, with his Assistants of Gown-Men and Sword-Men, he arriv'd the 3d of September. Here was a Sermon Preached before his Lordship, much tending to Mercy; but my Lord was observed to Laugh often, both in Prayers and Sermon time; which

Here was
a Sermon
Preach'd
tending to
Mercy

which tho' some would have
 thought unbecoming a Person
 of his Character, that ought, in
 so weighty an affair he was go-
 ing about, to have been more
 serious; Yet this must not be
 thought *Levity*, but to shew his
 disdain that any (*Samaritan*)
 should pretend to teach him
 Mercy, who was come to *Sal-*
isbury for no other end but to shew
 Mercy to *Rebels*, that is, to their
 Souls (their better part) for as
 to their Bodies, his Instructions
 ran to Hang up All that were
 prov'd Guilty, and to wheedle
 the Innocent to Confess Guilt,
 that they might be Hang'd for
 something: For you must
 know, Madam, without their
 own Confession, a Tenth part of
 the Prisoners could not be prov'd
 Guilty. And for this very rea-
 son

Lord Jeff-
 ries is
 affronted
 at it.

A 10th
 part of the
 Rebels
 could not
 be prov'd
 Guilty but
 from their
 own Con-
 fession.

Tory Tom is
 affraid of
 Lord
 Jeffries
 Mercy.

son a method was taken (*without President*) to entrap many poor Ignorant People by a *couple of Officers*, that were sent into the Goal to call over, and to take the Names of the Prisoners, on Promise, if they *Confess*, they might expect Mercy, otherwise not; which many did, and this was Written down by the Officers; so that had they not *pleaded Guilty*, these two were to Witness against 'em from their own Confession. Which so disposed the remaining Great Numbers, that *all, except a very few*, pleaded Guilty, which put an end to any further Trouble. But Tory Tom, that very Man who gutted Houses at the downfall of Popery, and (as 'tis said) contrived the *General Alarm* throughout all *England*, as a defiance

fiance to Irish Cut-Throats. —

This very Person (tho' a great Tory) hearing Jeffryes Merciful Nature chiefly respected the Souls of Men, being lent to the Guard for his Sawciness, he Petitioned for his Libery (telling Major C—— that committed him) that if he, or any one, should give Tory Tom an ill Word to Judge Jeffryes, the Judge would hang him right or wrong with the rest of the Prisoners that had pleaded Guilty to save their Lives; or would Condemn him at least. So upon his submission, the Major discharged him from the Mercy of his Tory-

Judge. But we wo'nt blame Lord Jeffryes for (almost) hanging every Body, for he did but observe his Instructions; and sure I am 'twas a Glorious Design
 in

'Tis a glorious design in the Eye of Mother-Church to root out Heresie.

in the Eye of Mother-Church to
Root out Heresie by Whole-
sale.

But to be more particular in
my Lords Praises as to the
Town of Salisbury; as soon as
the Commission was read, he
ordered that the Court should
be Hung with red Cloth, a co-
lour suitable to the Bloody Tra-
gedy that was to follow; but
not Bloody as my Lord delight-
ed in Cruelty, *for Pity never looks
so bright as when it shines in Scarlet.*
And therefore my Lord, further
to shew how Merciful he was,
promises to 30 Persons (in this
Town) their Pardon, if they'll
plead guilty; which they did,
expecting their Pardons; but
my Lord having others to try, had
not time to remember his Word.
But we'll thank him for this, for he
thought

Lord Jeff-
ries pro-
mises Par-
don to 30
Persons in
Salisbury.

thought it a greater kindness to send them to Heaven; and therefore in Mercy to their Souls (*which was better than a Pardon for a few Years*) he ordered they should be all Hang'd, and their Quarters sent up and down the Country as a Present to their Friends. They crowded my Lord with Petitions, declaring their Innocence; but he only replied, *Why? Did they not own the Crime?* They had pleaded Guilty, and Jeffries, like a true Scythian, observed his Instructions, and is moved at nothing.— Yet he is so Merciful (*as well as true to his Trust*) that he bids 'em farewell, with *A Lord have Mercy on their Souls.* Oh matchless Eloquence, to persuade innocent Men they are Guilty! Rare Piety, to send Men to Heaven wheher they would or not!

From

He forgets
his Word,
but takes
his Leave
with a
Lord have
Mercy on
their Souls.

He goes
next to
Exeter.

From Salisbury my Lord
marches directly for *Exeter*,
where to the number of 243
Prisoners were in Custody for
assisting the *Duke of Monmouth*.
My Lord, in his way to *Exeter*,
lay at an Honourable Gentle-
man's House, where it happen'd
that, through some Disorder a-
mongst his Servants, *some Pistols*
were fired in the Night, which
gave him a suspicion, or at least
he took it, of some Design up-
on him; on which at parting
he said, *Not a Man of all those*
Parishes, that were in or near Exe-
ter, if found Guilty, should escape.
That is (for don't mistake his
pious intention) *He'd send them*
to Heaven in Crowds. But if it
could be (in so Merciful a Judge)
he seem'd to be cruel here: for
tho' he condemn'd many in this
City,

City, yet I find only Mr. *Fower*
Acers, and two or three more,
 that were *Honoured with Martyr-*
dom. 'Tis true, he was so kind Mr. Staple,
 as to bestow a severe Whipping and some
 upon Mr. *Staple*, and some o- others had
 thers, to prevent their Rebelling the Favour
 hereafter (for they were Guilty of to be
 nothing at present) But this was whipt.
 a small Favour, compared to
 hanging Men up, which puts
 an end to all their vexations.
 But tho' so few were hanged
 in *Exeter*, yet I speak it to my
 Lords Honour, here were Hun-
 dreds Imprisoned (and reliev'd
 too by unknown Hands.)

But tho' my Lord seemed a
 little unkind in hanging so few Lord Jef-
 at *Exeter* (when they had prepar'd for fry's march-
 a better World ;) yet he makes es from
 amends in a few Days : For we Exeter to
 find at *Taunton* (where he went Taunton.
 next

next) that he grew so merciful again as to send them to Heaven by Whole-sale. So merciful was he to the Prisoners of Taunton, that when they were brought to the Bar (that none might miss of his Favours) he declared in Court, if any pleaded Not Guilty he should presently Dye.

This was a Favour, but he'd none forgive.

The Favour was a Day or two to Live.

Which those had, not that troubled him with Tryal;

His business Blood, and would have no denial.

One hanged
for not
pleading
Guilty.

One crying, Not Guilty—My Lord Jeffryes said, Take him Jaylor, and let him be hanged presently; and for want of Gibbets enough, the next day he was hang'd by fastning a Rope to a Chamber Window. And one of Welinton was to be hang'd with him, but was saved by order of

Sir

Sir —, and one of Crookhorn
 hang'd in his stead. Another
 was hang'd at the *White Hart*
Sign-Post three times, to try if he ^{Cappt.}
 would own that he had done a ^{W— was}
 mis (but he would not own a ^{hang'd till}
 ny such thing) And Capt. W.— ^{the Rope}
 was hang'd till the *Rope-Broke*. ^{broke}
 But my Lord Jeffries must not
 be blamed for ordering these
 lingring deaths, for 'twas to
 bring 'em to confess their Crimes,
 that they might not dye with a Sin on
 their Conscience.

As Lord Jeffries was Merciful
 to the Souls of the Rebels, so he
 was Generous to the Troops that
 attend him, for he gave leave ^{Leave}
 to his Brother Kirk to quench ^{en to K}
 his thirst in the Blood of all he con- ^{to quench}
 demn'd: for 'twas properly ^{his thirst}
 quenching his thirst with their Blood, ^{in Prote-}
 when hee'd hang up to with a ^{stant}
 health

health to the King, and ten in a health to the Queen, and ten in a health to Jeffryes, for signing their Passport for Heaven. This *New Fancy* of drinking of Healths in Blood, brings to my Mind another *Fancy* of Kirk's when he was Governour of Tangier; and seeing 'twas never printed, I'll insert it here, and the Author from whom I had it. The

Kirk's *Fancy* of hanging the 3 Nations at one Time.

story was this. Major General Kirk (whom we find thus bloody at Taunton) having the Command of the Army in Tangier, there was Three Persons condemned by a Court-Marshal, One was an Englishman, the second a Scotchman, and the third an Irishman. The two first were condemned for Murther and Burglary, and the Irishman for stealing some Hens, which the Woman

man (from whom they were stol'n) had again. The General falling Sick, sent for the Chief Surgeon of the Garrison, whose Name was Mr. Andrew Herriot, to let him Blood; which when he had done, he fell on his Knees, and beg'd a Boon of the General. The General ask'd him what it was? He told him he would not beg the English-Mans Life, nor the Scotch-Mans Life, (altho' his Country-Man) for they both deserv'd to dye; but he beg'd the poor Irish Man's Life, he having only stoln a few Hens, and the right owner had them again.

Andrew
Herriot's
Petition to
Major
Kirk.

The General told him he would not Grant his Petition, for he never had the opportunity before of Hanging the Three Nations at one time, nor never might have the like again; and for

Cc

that

that Reason, and the Fancy of it, he should be hang'd; and that very day he Hang'd them all Three. This was told by Mr. Herriot himself to Mr. Moses Pitts, from whom I had it a Month before he dy'd. Madam, wa'nt this a pretty Fancy to Hang Three Kingdoms at once, for fear of losing such another sight? To give Major Kirk his due (as Bloody as his Healths were) this is a flight of Fancy that has no Parallel. But tho' Kirk had a Hanging Fancy, yet he must not presume to vye with my Lord, in Fame nor in Lord Jeffries's Fancy neither: For Kirks hanging Three Kingdoms at once, is nothing to Jeffries's Fancy of Hanging an honest Gentleman, meerly because his Name was the same with one of the Rebels. The Fancy was this, Ma-

Lord Jeffries exceeds Kirking both in Fame and Fancy.

jor C—d following Jeffries
 from Somersetshire to Wiltshire,
 (after the Taunton Assizes were
 ended) the Major asked Jeffries
 if there would be any favour
 shown to one Mr. Speake, who was
 not the Speake intended? Jeffries
 said, "No, his Family owed a Life,
 "he should dye for his Name sake,
 "because one of the Family and
 "Name was Guilty of being with
 "Monmouth, but was escaped,
 "and therefore this being his Brother,
 "should dye. Madam, wa'nt
 this a Fancy beyond Kirks? For
 the English, Scotch and Irish-Man
 had a sort of Tryal for their
 Lives; but Jeffries had a Fancy He had a
Fancy to
 to Hang Mr. Speake without a Hang
 Tryal; and for no other reason Mr. Speake
 but because he was related to meerly on
 as Worthy a Family as any in the the ac-
count of
 West of England. So that 'tis this Name

clear *Jeffries* exceeded *Kirk* both in *Fancy* and in *Fame* too. And your Ladyship will own this, when I remind you, how Merciful he was to the Men he Condemn'd in *Taunton*. Merciful! Yes, to a Proverb; for Twenty of these *Taunton-Martyrs* were Hang'd on the *Corn-Hill* immediately after their Sentence, my Lord in *stark kindness* not suffering either their Wives or Children to speak to them, lest (as he express'd it) it should *discompose* them in their *Dying Moments*. What greater Pity could he ha' shewn to 'em? But *Kirk*, on the other hand, thought no Pity was to be shewn to Rebels, and therefore made a great Fire in the *Corn-Hill*, where *Hewling, Jenkins* and other *Martyrs*, might see the Fire that was to burn their Bowels; and
(*Kirk*)

Twenty of
the *We-*
stern Mar-
tyrs were-
hang'd on
the *Corn-*
hill in
Taunton.

Hewling,
Jenkins, &
others,
were
shewn the
fire that
was to
burn their
Bowels.

Kirk (took such a Fancy to Cruelty that he) never left cleaving their Breasts, and chopping their Heads, 'till one might have gone up to the *Angles* Kirk goes up to the Angles in blood. in Blood. But the Merciful Jeffries not aiming at Cruelty, (but only at their Lives, that their Souls might be happy) could not bear such ghastly sights, and therefore as they were Executing, he caused the *Flutes to play, Drums and Trumpets to sound*, that the Spectators might not hear the Groans of the Dying Men, nor the Cries of their Friends. But of all the Persons that tasted of my Lords Mercy, I think Mr. Simon Hamling the least deserv'd it: For all his Crime, was only going to Taunton to charge his Son he should not assist Monmouth, but

Lord Jeffries could not bear such cruelty.

submit to the Will of God in all things. But Innocence it self will not protect, for two Profligate Wretches swearing against him, he was committed by a Justice of that Town. He had many to prove his Innocence, but Jeffries having a pretty knack at over-ruling the Law, he was immediately ordered to be Executed; and that he might not go to Heaven alone (see how obliging my Lord was!) he orders the Pious Gatchill to be hang'd with him. So that my Lord shew'd a most particular affection to Mr. Hamling, for 'tis said that the Justice that committed him, hinted some mistakes concerning him; but Jeffries (thinking Heaven the fittest place for Dissenters) reply'd, You have brought him on, if he be Innocent, his Blood be upon you.

L. A.

*Had some Heathenish Pilate been prefer'd,
To fill the Place, he had at least been heard;
But Hamling such a measure must not find,
For Justice now's grown Deaf, as well as Blind.
Justice is Deaf, but yet her Mouth's so wide,
So loud she Tells, as deafens all beside.
If she's return'd from Heaven, as all must say,
Sure she call'd in at Billingsgate by the way.
Raving, her Collar from her Neck she tore,
Knowing Judge Jeffries wou'd become it more.*

Then if any one would see
true Popish Mercy, let him look
upon the Death of Mr. Simon
Hamling. — Neither was Jeffries
less kind to the Two Hewlings: He had a particular Affection to Mr. Hamling.
for when the Sister of those two
Gentlemen hung upon the Chief
Justices Coach, Imploring pardon
for her two Brothers, this Mer-
ciful Judge, *that she might not
beg in vain, to make her let go,*
C c 4 *caused*

Madam
Hewling
offers an
100 l. that
her Bro-
thers
might live
but two
Days.

caused the Coachman to cut
her *Hand* and *Fingers* with the
Lash of his Whip. — And so zea-
lous was he to hasten their *Mar-*
tyrdom, that tho' their Sister,
with Tears in her Eyes, offer-
ed an *Hundred Pounds* that they
might live but two Days longer,
yet even Money could not
tempt him to it, nor the melt-
ing Tears of one of the finest
Women in *England*. But were
I Papist too,

*I'd say, those Pretious Tears which from her fell,
Might rescue ev'n a Jeffries out of Hell;
But this is Mercy, tender Mercy all,
One Death is for a Hewling's Son too small.
My Lord had doubly Sworn they shou'd not live
And he'll as soon Repent, as he'll Forgive,*

As my Lord Jefferies was
thus merciful to the Two Hew-
lings,

lings, so he was no less kind to those that were sav'd. He was not more hasty to hang up those that had no Money (*that their Souls might be happy*) than he was zealous to procure Pardons for those that were Rich (*the Two Hewlings only excepted*) And, which shews my Lords Generosity, Pardons now were, just as they were at Rome, according to the ability of the Person, from 10 l. to 14000 Guineas. Such an humble Man was my Lord Jefferies, that he'd refuse nothing, from the condemn'd Captain, down to the Bill and Sythe-men. — What a merciful Judge was here? *Oh immortal Jefferies!* Sure the West of England (*but more especially the Men of Taunton*) will erect a Statue to perpetuate thy tender Bowels:

Pardons
were sold
in Taunton
from 10 l.
to 14000
Guineas.

A Statue to
be erected
to Lord
Jeffry's
memory:

Bowels : For if they would dye,
 they might; or if they had a
 Fancy to live, for a little money
 (which is nothing if compared
 to Life) they might slip their
 Necks out of the Halter. Yes
 Madam, my Lord condescend-
 ed to all Prices, for 'tis easie to
 prove that the *Taunton-Virgins*,
 that presented the Duke with Colours,
 had their Pardons of my Lord
 Jefferies for 50, 40, 30, 20,
 and some 10 l. a Damsel.

26 Virgins
 were par-
 doned for
 presenting
 Colours to
 the D. of
 Monmouth.

But 'tis time now that we
 leave *Taunton* (*Phanatick Taunton!*)
 with some admiring, and others
 swearing at my Lords Mercy.

Jeffrys
 marches
 to Wells,
 where he
 finish'd his
 Western
 Campaign.

And the next place we come
 to is *Wells*, where *Jeffries*
 finish'd his *Western-Campaign*.
 And I'll say that for my Lord,
 he was as zealous here (in send-
 ing Men to Heaven, whether Guilty

or

or Innocent) as he was at Winchester, Salisbury, Exeter, Taunton, or any other part of the West.

The Bloody Assizes being all over, He marches to Bristol in his way home. and the West fill'd with Heads and Quarters of those that were Executed, my Lord (in his return home) marches to Bristol and there shews his Notable Parts in making the following Speech;

Gentlemen, His notable Speech to the Citizens of Bristol.
I have finish'd my Western Circuit, and by the Mercy of God am come to this Great and Populous-City; a City that boasts both of its Riches and Trade, and may justly indeed claim the next place to the Great and Populous Metropolis of this Kingdom: Gentlemen, I find here are a great many Auditors,

His Re-
flection
upon set
Speeches.

Upon a
couple of
puffing
Trumpe-
ters.

tor's who are very intent, as if they expected some *formal or prepared Speech* ; But assure your selves we come not to make neither set Speeches, nor formal Declamations, nor to follow a couple of *puffing Trumpeters* ; For, Lord, we have seen those things Twenty times before. No, we come to do the King's business ; a King, who is so Gracious, as to use all the means possible to discover the *Disorders of the Nation*, and to search out, and even to pardon, those who are Rebels, and the very Pest of the Kingdom. To this end, and for this purpose, are we *come to this City*. But I find a special Commission is an unusual thing here, and relishes very ill ; Nay the very Women storm at it, for fear we should take the *upper Hand*

Hand of them too: For by the
By, Gentlemen, I hear 'tis
much in Fashion in this City
for the Women to Govern and bear
Sway. Come, come, Gentle-
men, I find you Stink for want

The Wo-
men Go-
vern in
Bristol.

of rubbing. But what need I
mind you of these things? I
hope you will search into them,
and inform me. It seems, Gentle-
men, the *Dissenters and Phanaticks*
fare well amongst you by reason
of the Favour of the Magistrates.

For example, if a Dissenter who
is a notorious Offender, comes
before them to be fined, one

Alderman or other stands up, and
says he is a good Man (tho'

Pleasant
Remarks
on the Al-
dermen.

three parts a Rebel) Well then,
for the sake of Mr. *Alderman* he
shall be fined but Five Shillings.

Then comes another, and up
stands another *Goodman Alderman*,

I know him to be an honest Man (tho' rather worse than the former) well, for Mr. Aldermans sake he shall be fined but half a Crown. So *Manus manum fricat*, you play the Knave for me now, and I will play the Knave for you by and by. I am ashamed of these things. Then you have in this City your Tyly's, your Roe's, and your Wade's, Men started up like Mushrooms, scoundrel Fellows, meer Sons of Dunghills; these Men must forthwith set up for Liberty and Property. A Fellow that carries the Sword before Mr. Mayor must be very careful of his Property, and turn Politician, as if he had as much Property as the Person before whom he bears the Sword, tho' perchance not worth a Groat. Gentlemen must

Upon the Tylys, the Roes, and the Wades.

On the Fellow that carries the Sword before Mr. Mayor.

must tell ye you have still here
 the Tily's, the Roe's, and the Wade's;
 I have brought a *Brush* in my
 Pocket, and I shall be sure to
 rub the Dirt wherever it is, of
 on whomsoever it sticks. Gentle-
 men, I shall not stand Comple-
 menting with you, I shall talk
 with some of you before you
 and I part. I tell you, I tell you, I
 have brought a *Besome*, and I
 will sweep every Man's Door,
 whether great or small. But I
 shall not now trouble you any
 further, tho' I should have
 mentioned several other things;
 but I expect to hear of them
 from you.

Here's a Judge! Here's a Speech!
Here's Rhetorick! Well, I defy
 e'er a Finch, Weston, or Hale's of
 'em all, to come near my Lord
 in Loyalty, Mercy, Justice, or in
 making

making of Fine Speeches. But
 Hedeſervs what ſhall we ſay? He's a
 all the Praiſes I *Nonſuch*, (as I ſaid at firſt) and
 have gi- (ſay what you pleaſe) deſerves
 ven him. all the Praise I have given him.

After my Lord had been in
Briſtol about Five Days (in
 ſearch for Rebels, but without
 Succesſ) he returns for London;
 Hereturns ſoon after which, Alderman Cor-
 for London, and ſhews niſh (and other eminent Pro-
 his Mercy teſtants) felt the Mercy of ſome
 to Alder- Body behind the Curtain. Yet
 man Cor- the Butt of Envy ſtill is Excel-
 uiſh. lence; and my Lord, by obſer-
 ving his Orders, had ſo many
 Enemies that there was ſcarce a
 Scarce a Man in the *Man in the Weſt* but had one Vice or
 Man in the Weſt but other to lay to his Charge.

Scarce a
 Man in the
 Weſt but
 had one
 Vice or
 other to lay
 to Lord
 Jeffries
 Charge.

*Who by Aſperſions throw a Stone
 At others Heads, do hit their own.*

But

INNOCENCE gives the Owners a miraculous Force, as we may Read in the *Turkish History* of a Child, that strook an intending Murtherer into a Swoon, with offering to embrace him; Innocence is like *Homers Nepenthe*, that can banish the sadness of the Mind. Even *Pilate* (that Condemn'd our Saviour) desired to be thought Innocent, and for that Reason, he took Water and wash'd his hands before the Multitude, saying, *I am Innocent of the Blood of this just Person, see ye to it.* And I hope to prove his Brother *Jeffries* (for *Pilate* was a Judge too) Innocent, or near Innocent: For tho' I ha' made him a *Merciful Judge* (in answer to the Cruelties he was charg'd with) yet I can't quite clear him

D d

(as

(as I said at first) of *Bribery, Drinking, Whoring, &c.* and some other Vices the West-Country-

Tho as a
Mort l Man
he was
subject to
Error, yet
he had all
the Intend-
ments of
an honest
Man.

Men charge him with; yet I shall prove him a *Man as free from wronging others as himself;* and that tho' as a *Mortal-Man* he was subject to Error, yet that he had (tho' mislead sometimes by his Good Nature) all the Intendments of an Honest Man.

Madam, Don't this *resemble Innocence?* (Nay I appeal to his very Enemies if it don't) and if he was so *near innocent*, I hope the West will give Grains of Allowance, and believe him (in the Jesuits Phrase) *as innocent as the Child unborn.* — But 'tis a Censorious (and consequently a guilty) World we live in; and therefore I'll be so just to my Lords Merits, as to conceal none

none of that Innocence I find in him; and if I can *wipe him clean*, I hope his Enemies will (re-
cant their Slander and) begin to admire him; and I shall la-
bour the harder to *clear him of all their Charge*; as our Mirth,
our Pleasures, our very Lives will not hold weight when In-
nocence comes in Competition; nay Innocence, like a con-
stant Friend, when we are circled round by Calamities, our Confidence in takes us by the hand,
this (*like a constant Friend*) takes and cheers us in all our Miseries
us by the Hand, and cheers us in all our Miseries. Then who
wou'd not live Innocent? for he that is so——

*When guarded with himself he walks along,
When most alone he stands a Thousand strong.*

I can't say my Lord was
so well fortify'd as to be a Thou-
sand

No Man
truly
knows
another.

and strong in his own Innocence, or
 that he never gave a loose to
 Nature, yet I may say (which
 one would think shou'd stop the
 Mouth of my Lords Slanderers)
 "That no Man can justly cen-
 "sure or condemn another, be-
 "cause in deed no Man truly
 "knows another; this I per-
 "ceive in my self, for I am in the
 "dark to all the World, and
 "my nearest Friends behold me
 "but in a Cloud; and if this be
 "true of vulgar Persons, much
 "more of such an Extraordi-
 "nary Man as my Lord Jeffries.
 And as we all mistake one
 another, so 'tis very certain
 that the West-Country-Men
 charge Jeffries with Crimes
 he is Innocent of. But sure
 their Hands can never be clean,
that throw so much Dirt in other
Mens

Mens Faces. And indeed, as
 “no Man truly knows another,
 “and so cannot fairly judge of
 “his Actions, so no Man can
 “judge another (*much less so*
 “*great a Man as my Lord Jeffries*)
 “because no *Man knows himself*, No Man
 knows
 himself.
 “for we censure others, but as
 “they disagree from that Hu-
 “mour which we fancy lau-
 “dable in our selves; and com-
 “mend others but for that
 “wherein *they seem to quadrate*
 “*and consent with us.* So
 “that in conclusion, all is but
 “that we all condemn, *Self-*
 “*Love.* ’Tis the General com-
 “plaint of these Times, and
 “perhaps of those past, that
 “*Charity grows cold*; which I
 “perceive most verify’d in those
 “which most do manifest the
 “Fires and Flames of Zeal:

Dd 3

“But

"But how shall we expect
 "Charity towards others, when
 "we are Uncharitable to our
 "selves? Charity begins at home,
 "is the voice of the World, yet
 "is every Man his greatest E-
 "nemy, and as it were his own
 "Executioner. Thou shalt not kill,
 "is the Commandment of God,
 "yet scarce observed by any
 "Man; for I perceive every
 "Man is his own Atropos, and
 "lends a hand to cut the Thred of
 "his own Days. Then why
 shou'd the malicious West rail at
 that in my Lord, which they
 practice themselves? What vile
 partiality is this? If my Lord
 did trip a little in his Western-
 Circuit, wou'd not others have trans-
 gress'd more in the like case? Which
 tho' it don't clear him of the
 Vice they lay to his Charge,
 yet

If my Lord
 did trip a
 little in his
 Western
 Circuit,
 others
 wou'd
 have
 transgres-
 sed more
 in the like
 case.

yet (at least) it makes him as Good as others , and for that Reason (notwithstanding their black Charge) he ought to be treated with due respect ; and the rather still, as the Lives of the best Men were never in all points conformable unto their Doctrines. The best Man living does enough in the Day, to bring him on his Knees at Night. It is evident that *Aristotle* transgressed the Rule of his own *Ethicks*. The *Stoicks* that condemn Passion and command a Man to laugh in *Phalaris's* Bull, cou'd not endure without a groan, a fit of the Stone or Collick. The *Scepticks* that affirmed they *Knew nothing*, even in that Opinion confute themselves, and thought they *Knew* more than all the World beside. *Dioge-*

nes I hold to be the most vain
 Glorious Man of his Time, and
 more Ambitious in refusing all
 Honours, than *Alexander* in
 rejecting none. One wou'd think
 the Errors and Slips of these great
 Men, shou'd have cover'd my Lords,
 if he had any; for can we blame
Jeffries for a little *Passion*, *Bri-*
bery, &c. when we see the
 Wildest of Men are so very
 imperfect, that at the same
 time they wou'd perswade us
 to follow their Precepts, they
 grow Cinical and Morose;
 "and the Tub of a *Diogenes* is
 "but the Derision of an *Alex-*
 "ander. Vice and the Devil often
 "put a Fallacy upon our Rea-
 "sons. The Philosopher that
 "threw his money into the
 "Sea, to avoid *Avarice*, was a
 "notorious Prodigal: To perfect
 "Ver

The Errors
 of good
 Men
 shou'd co-
 ver my
 Lords
 faults if
 he had any

"Vertue, as to Religion, there
 "is required a *Panoplia*, or com-
 "pleat Armour; that whilst
 "we lie at close ward against
 "one Vice, we lie not open to
 "the *Vennie* of another. Then if
 "there go so many circumstan-
 "ces to piece up one good
 "Action, that it is a *Lesson* to
 "be good, shall we abuse my
 "Lord for not being so perfect as
 "they are in Heaven? (Neither
 "have the best Actions on Earth
 "any title or claim to it) then
 "how charitable shou'd we be
 "to my Lords failings, for tho'
 the *West-Country-Men* charge him
 with *Levity, Whoring, Swearing* and
 other *Vices* (as you'll hear anon)
 yet Dr. Brown asserts, "That
 "the *Practice* even of good
 "Men (I suppose he means such
 "good

'good Men as my Lord Jeffreys)
 'holds not an equal Pace, yea, often
 'runs counter to their Theory: We
 The Pra- 'naturally know what is Good,
 ctice of 'but naturally pursue what is
 good Men 'Evil: The Rhetorick where-
 often runs 'with I perswade another, can-
 counter to 'not perswade my self: There
 their Theo- 'is a depraved Appetite in us,
 ry. 'that will with Patience hear the
 'learned Instructions of Reason;
 'but yet perform no further than
 'agrees to its own irregular
 'Humour—'Tis true, my Lord,
 was a better Man than to be go-
 vern'd by these Principles;
 yet perhaps he might think,
 That *Vertue is her own Reward*,
is but a Cold Principle: Not but
 he cou'd serve *Vertue without*
a Livery; and if not in that
 Resolved and Venerable Way,
 but that the Frailty of his
 Nature

Nature upon an Easie Temptation, might be induced to forget her; yet (if 'tis a sin to belie the Devil) I must say Lord Jeffreys was such a Nice Christian—that he had good Meanings even in Whoring, Drinking, Swearing, and the blackest Crimes that were ever acted: And tho this looks like a Contradiction, yet I shall make it appear, by Discovering (as I find 'em in a Letter of Secret Memoires) the several Vices the West-Country-men brand him with: And I'll begin with their Charge at Winchester (the first Place he came to in his Western Circuit.) Here they tax him with passing his Sentence upon the Lady Lisle, as if he had been on a Stage, instead of a Bench, and had been speaking the Epilogue to some Leud Comedy: Further to

prove

Lord Jeffreys had good Meanings in Whoring, Drinking, Swearing, &c.

The West Country-Men in their Secret Memoires charge him with Levity at Winchester, in his Sentencing the Lady Lisle.

prove my Lord guilty of *Le-
 vity*, they tell us, When Madam
B—— beg'd him to pardon her *Hus-
 band*, he told her he wou'd not;
But Madam (said he) be not con-
 cern'd, for to morrow morning (her
 Husband being then to die) I'll
 present you with that Part of your
 Spouse which you like best : This
 shews, as I hinted before, that he
 cou'd jest with Misery ; but this
 must be all Excus'd, for he
 thought *Wanton Discourse* (especi-
 ally to Ladies) was a Piece of
 Gallantry. But tho my Lord
 might have found a more Sea-
 sonable Place for his *Jests*, than a
 Court of Justice ; and a fitter
 Subject for 'em, than a Lady in
 Distress; yet this must be thought
 a Vertue; for 'twas to chear his Spi-
 rits with a little Mirth, after that Me-
 lancholy Work of Trying Men
 for

This Levi-
 ty must be
 thought a
 Vertue, as
 'twas to
 chear his
 Spirits, sad-
 ned with
 Trying of
 Rebels.

for their Lives.——So much in defence of his Jocular Sentence.

——As to his Wanton Answer to Madam B——It must be Excus'd with my Lord's being *Amorous*; and tho *one sin is no Excuse for another*, yet we have this to say for him, That he thought *Perfection a Life for Angels*, but a Task too hard for Frail, for Transitory Man: 'Tis true, *Stilpho* was naturally addicted to all Incontinence, yet by reading certain Precepts of Moral Philosophy, he became an *Absolute Commander of his own Affections*; but however mortified *Stilpho* was, my Lord *Jeffreys* being but *Flesh and Blood*, wou'd sometimes coin *Heavens Image in stamps that are forbid*. Yet some do say he'd blush as much at a *Leud Expression*, as others wou'd at a *Bastard*; there-

He is
charg'd
with *Who-*
ring.

We must
Father his
Adultery
on the De-
lusions of
the Fair
Sex.

therefore to prove my Lord as
modest as possible, I'll father his
Adultery on the *Delusions of the*
Fair Sex, who are grown so tem-
pting that *Adders lie Sunning in*
their Smiles; nay, even *Basilisks*
drink their Poyson from their
Eyes.

Whores are (like Syrens) Neatly Drest,
And still the Newest pleases Best:
Quickly they Like, and Leave as soon;
For Life and Woman's a Lampoon:
Yet for the Plague of Humane Race,
These Devils have an Angels Face:
Such Youth, such Sweetness in their Look,
Who can be Man, and not be took?
Such Form of Love, such Wit, such Art,
To tempt a poor Unguarded Heart!

Lust is not
a common
Fire.

Not that I'll excuse my Lord for
his *Whoring*: No! *Lust is not a com-*
mon Fire, but a Fire enkindled
with the Flames of Hell, the very
Image

Image of which devoureth damned Souls. 'Tis common for the Pocky-Admirer (when 'tis too late) to rail and curse their Charms. Then who'd sell his Soul for a sensual Minute?

*They're sottish Fools, says Wise Demosthenes,
That buy Repentance at such Rates as these.*

But my Lord thought Stolen Waters were sweet. — Yet, he was so Religious (which few Whoremasters are) as to know and confess Whoring a Sin. When Mr. G—— was try'd for Adultery, he told him in plain Words, That a Whore was a deep Ditch, and that her House was the way to Hell. But (for himself, good Man) he thought what Nature and Necessity required him to do (serving a Popish King) was

was venial when done.—

But (*Madam*) perhaps you'll say, he did not only follow the *Dictates of Nature*, but was a meer Sensualist : Drunk of all Waters, but was ty'd to none : Spar'd neither cost nor pains (*as they tell us at Winchester*) to compass his desires, and to heighten his Lust.

Jeffries Dialogue with a Beautiful Lady at Taunton.

To this I answer, — Tho' my Lord knew that *He that committed Adultery, destroyeth his own Soul*, yet (through a mistake, which the best are obnoxious to) he thought the change of Pleasure made the Pleasure double. Why else did he tell, *Madam S—— of Taunton*, she was *Flesh and Blood*, and therefore very unnatural to forget the *Laws of Nature*; and when she reply'd, *My Lord we shou'd*
walk

walk honestly, as in the day ; not in
 Rioting, nor in Drunkenness, nor in
 Chambering, nor in Wantonness——

He answered, (as I find in the Letter of Secret Memoires) ‘Why Ma-

‘dam, can your Rosie Cheeks,

‘your Snowy Breasts, your Spark-

‘ling Eyes, present their Beau-

‘ties and Perfections to my ra-

‘vish’d View, and must I stand

‘like a Statue, without Sense

‘or Motion ? Madam, will you

‘comply, if I’ll pardon your

‘Husband ? (For those are the

Words in the Secret Memoires) or

‘will Guineas bring you to my

‘Tender Arms ? To this she

answered, They will not : No,

my Lord, Whoremongers and Adul-

terers God will judge ; and there-

fore (as you love your Soul) de-

sist from tempting a frail Wo-

man. To this he reply’d, Then

She wou’d
 not be
 tempted
 with mo-
 ney.

Bishop La-
 timer pre-
 sented
 King Hen-
 ry 8. a New
 Testament,
 wrap’d up
 in a Nap-
 kin for a
 New-Years
 Gift, with
 this Posie
 about it,
 Fornicators
 and Adul-
 terers God
 will judge.

E e

Madam,

Madam, do you slight my Friendship? Why are you thus cruel? Can strict Religion impose such tasks upon the thoughts of Men, as to withstand and contradict the Instinct and very Principles of Nature? Can Piety be so Barbarous as to condemn us to the Flames of our Affections, and make us Martyrs to our own desires? You say (Madam) as I love my Soul, I shou'd desist from tempting a frail Woman; but 'ent it enough to conquer the Rebellious Actions of imperious Flesh, but must I manacle her Hands too? Darken her Eyes? Nay worse, restrain the Freedom of her thoughts? Yes, reply'd this chaste Lady, you must, my Lord, for Whosoever looketh on a Woman to lust after her, hath committed

Adultery with her already in his Heart. My Lord, If your right Eye offend you, pluck it out, and cast it from you; for it's profitable Her good Advice to the Lord Jeffre, &c.
for you that one of your Members should perish, that your whole Body might not be cast into Hell. This (if not the very Words) was the Substance of what past between Jeffries and this modest Lady (as I find in the Secret Memoirs) and it had that effect on my Lord, that he wou'd He had a Mind to be chaste.
have been Chaste with all his Heart, but his Flesh being a little malicious the other way; I've seen him leering at pretty Women, at the very time he has been Sentencing Men to Death. But still 'tis good to be Charitable. Origen had that Charity for even the Devil himself, as to think hee'd be sav'd at last. And

I wou'd willingly hope that *Jeffreys* had no other Design in these Levities, but to divert himself (as I said before) under the *Fatigue of shedding of Blood*. As to his Address to Madam *B*—— and to Madam *W*—— (but that Ladies think if a Man does but *smile*, he's in love with 'em) there cou'd be no *Adultery* in it; for my Lord (whilst a Batchelor) had found that a *Whore* was a Vile Temptation, (for all her Cherubin Look) and now being Marry'd, there's less Reason to think he'd be guilty of (NEW) *Adultery*, as 'twas adding *Perjury* to *Uncleanness*.——Then let the *Winchester* Ladies (especially Madam *S*——) think what they please of my Lord's *Wantonness*, those that love his Credit shou'd only say, If he were found with

a Harlot, 'twas only that a Leud Woman might be converted. And let none censure his Tenderness to Madam B—— and Madam W—— for he had no Design in these two Amours, but to *still Pleasure into a Quintessence, to reduce Beauty to her First Principles, and to extract Innocence from the Milk-white Doves of Venus.* Then the West Country shou'd rather pity than blame his Gayety, &c. For now he is dead, all the World is gone with him, and all his forgotten Pleasures are left to be enjoy'd by the succeeding Generations——

Having clear'd Lord Jeffreys of Whoring at Winchester, I must acquaint your Ladyship that the next thing the West Country-men charge him with, was *Excessive Drinking*, they tell us, at

He had no ill Design in his Addresses to Madam B. and Madam W. —

Ld Jeffreys is charg'd with being Drunk at Salisbury.

Salisbury, where he went next,
 that he drunk hard in the Morn-
 ing, and that he came on the
 Bench in a manner Fuddled:
 Were this charge true, *A Drunken*
Judge is a Phoenix, for this Age
 cannot shew us another: But
 my Lord was Innocent here, for
 had he not known the Woe de-
 nounc'd against them *that rise up*
early in the Morning to follow strong
Drink, yet 'tis impossible that a
 Judge in Drink shou'd perswade
 Thirty Men to Confess and be
 Hang'd (for so many he perswa-
 ped at Salisbury to plead guilty.)
 But suppose Jeffreys a little Topsy,
 is it like a Christian to expose his
 Infirmities? Besides, shall we
 deny him the Priviledge of a Re-
 joycing Cup for the downfall of Re-
 bels? Not but men might live
 (and that merrily too) without
 Drink.

Drinking ; for as for Thirst, we see it voluntarily suppressed by divers ; for there was a Roman General called *Julio Viator*, who ^{*Julio Viator*} being in his youth sick of a cer- ^{was cur'd} tain Corruption between the ^{of his love} Flesh and the Skin, was forbid- ^{to Drinking} den to Drink by the Physicians ; using himself to which Abstinence a while, he kept it in his Age, without ever drinking any thing at all. It is easie for any man to live five or six days without drinking, if the Victuals he eats be cold and moist. I knew a Woman (says a Spanish Author) ^{Sundry} that made but a Pastime to abstain ^{that ab-} from Drink eight or ten days. ^{stain'd} There ^{from Drink} was a Man in Medina del Campo, that staid usually Thirty or Forty Days without drinking a Drop ; and longer if it were in the Fruit season, for with eating thereof he moistened so his Sto-

A Man
that never
drunk in
his Life.

mach, that he had little desire to drink any thing. But what Pontanus writeth in his Book of Celestial Things, causeth me to wonder a great deal more, of a Man that in all his Life-time never drank at all: Which *Ladislaus King of Naples* hearing, made him perforce drink a little Water, which caused him to feel extream Pain and Torment in his Belly.

Id Jeffreys
thought
there
cou'd be
no deceit
in a Brimmer.
mer.

But though Some can rejoyce without hard Drinking, though Others can live without Drinking several Days, and some without once Drinking in their whole Lives, yet *Jeffreys* thought there cou'd be no Deceit in a Brimmer (for I dare not think he'd transgress if he knew it) and when he drank moderately, he was much in the right: For Wine was given to exhilarate the drooping Hearts, and raise

raile the drowſy Spirits of dejected Souls? Is not the Liberal Cup ^{Wine was given to exhilarate drowſy Spirits} the Sucking-Bottle of the Sons of Phœbus, to ſolace and reſreſh their Palates in the Night of ſad Invention? Then ſhall we think Jeffreys cou'd do amiſs in a fair Friendly Round, to ſteep his Soul-afflicting Sorrows in a chirping Cup? Was not this better (for there be degrees in Sin) than to hazard his Eſtate in a fooliſh Caſt at Dice? Or at a Cock-Pit to leave his doubtful Fortunes to the mercy of unmerciful Combatants. The King of Denmark, (tho he had the Repute of a ſober Prince, yet) ^{The King of Denmark drank 35 Healths.} at Feaſting the Earl of Leiceſter, he began Thirty Five Healths to all the Kings and Queens in Chriſtendom—And Alexander ſo well knew the Force and Valour of Sack, that he ſaid

None

Alexander
said, None
could be
a good
Comman-
der that
was not
doubly
drunk.

None cou'd be a good Com-
mander that was not doubly
drunk with Wine and Ambi-
tion.

'Tis true, in the Nonage of the
World, Men and Beasts had but one
Buttery, which was the Fountain and
the River; but Alexander, and his
boon Companions, thought the
best Shot to be discharg'd was
the Tavern-Bill, the best Alarm
the sounding of Healths, and the
most absolute March was Reeling.
Hang Scotus, quo' these Bowzers
lead us to Aristippus; one Epito-
my of his in Quarto, is worth
a Volume of these Dunces!
Such as these will swill up more
Sack at a sitting, than wou'd make
the Guard a Posset; they'd pledg
us tho' were a Deluge: There's
a man now come to Town that
engages to drink ten Gallons every
Night. But, He

He that holds more Wine, then others can,
I rather count a Hoghead than a Man.

'Tis true, we are told in The
True Born English-Man. (a right
Toper I warrant him)

That when the Bottle does the Brains refine,
It makes the Wit as sparkling as the Wine.

Yet by the leave of these Remarks
Bowzing Sentiments, Wit on the Wit pro-
cur'd by Wine, is for the most procured
part, like the Sparklings in the
Cup, when 'tis filling; they brisk
for a Moment, but dye imme-
diately; and which is yet worse,
Drinking is the very Drinking Philosophers
Stone, able if studied by a young
Heir, to change his Lands and
Liveries into *Aurum Potabile*;
and therefore 'tis, Herbert tells
us,

He

*He that is Drunken, may his Mother kill,
Big with his Sister ; he hath loos'd the Reins,
Is out-law'd by himself ; all kind of Ill
Doth with his Liquor swim into his Brains.*

*The Drunkard forfeits Man, and doth divest
All worldly Rights, save what he hath by Beasts.*

Lord Jeff- at Salisbury was as sober and grave
frey's was as a Judge. 'Tis true, the Men
as sober of Salisbury tell us, Jeffreys was
and grave as a Judge. so very drunk, he needed the
Coroner to sit on him ; they de-
clared (like the Royal Duke of Cla-
rence) that he was sow'd up to Im-
mortality in a Hogshead of Malmsey ;
that is, say the Secret Memoires,
he was Dead Drunk——But my
Lord cou'd never be thus disorder'd,
for his sound Brains were potent,
and cou'd bear Drinking without the least offence to his

He was
charg'd
with being
Dead Drunk

Sen-

Senses: His Tongue cou'd in the very *Zenith* of his Cups, deliver the Expressions of his compos'd Thoughts with better Grace: In a word, he cou'd not be Drunk, for his Constitution was *Pot-Proof*; Nothing cou'd fuddle my Lord, which must needs add to his Praise, if to be *always Sober*, is what few pretend to——As to my own share, the *Little Glasses* are my *Favourites*, I have such very poor and unhappy Brains for drinking, that a *Pint of Claret* would make me a Monarch, [if he that is Drunk is as Great as a King] and therefore I wish *Courtesie* wou'd invent some other Custom of Entertainment. King *James I.* being ask'd what Punishment shou'd be inflicted on a Drunken Man? Answered, *Let him be Drunk again,*
intima-

He that is
Drunk, is
as great as
a King.

Hard drink-
ing did
but cleanse
and streng-
then L. Jeff-
freys Brains

intimating, that he cou'd not
have a worse Punishment : But
this had been a Service to the
Lord Jeffreys ; for tho I and some
others have weak Heads, yet my
Lord had such Sober Brains,
that *Hard Drinking* only cleans'd
and strengthen'd his Skull. But be
he Drunk or be he Sober, I wou'd
ask these Men of Salisbury if
Drinking be more Criminal in
Jeffreys than in other Men ? Nay,
Cowley tells us—

*Nothing in Nature's Sober found,
But an Eternal Health goes round :
Fill up the Bowl then, fill it high ;
Fill all the Glasses there ; for why
Shou'd ev'ry Creature Drink but I ?
Why, Man of Morals, tell me why ?*

We find that *Moderate Drinking*,
(for 'tis only that I'm pleading
for) is the Life, the Radical Hu-

mour

mour of United Souls, without the help whereof New Marry'd Friendships fall into Divorce, and Old Acquaintance soon resolve into the *first Elements of strangeness*: If we keep within Bounds, or get such Brains as Lord Jeffreys had, *Good Drinking will do us no harm.*—

Thus you see, Madam, what little Reason the *West-Country* men have, if they'd look at home, to charge Lord Jeffreys with *Levity, Whoring, Drinking*; but further to shew their spite, they charge him with *Plain Lying*: And for no other Reason, (ungrateful men!) but for sending their Friends to Heaven—They tell us, in their *Secret Memoirs*, That he promis'd Pardon to Mr. Fowcer Acers, and several others at Exeter, if they'd plead

Lord Jeffreys is charg'd with Lying at Salisbury.

pleaded Guilty, and then hang'd
em for so doing. I confess 'tis
Herbert's Advice,

*Lye not, but let thy Heart be true to God ;
Thy Mouth to it; thy Actions to them both ;
Cowards tell Lyes, and those that fear the Rod ;
The stormy working Soul spits Lies & Froth.*

*Dare to be True ; Nothing can need a Lye ;
A fault that needs it most, grows Two thereby.*

The Scripture tells us, That Ly-
ing Lips are an Abomination to the
Lord : Certainly the use of a
Lye carries a kind of Diffidence
of God along with it, and none
but a Coward or Atheist fly to a
Lye for shelter.

But pray, Gentlemen, is my
Lord a Lyar for this, when *he*
only forgot his Promise ? Or if he
did promise those men their
Lives with a design to hang 'em,
perhaps he thought it a merito-
rious

He was no
Lyar, but
only for-
got his
Promise.

rious Lye, as 'twas to hang He-
reticks : Or perhaps he was of
Plato's Opinion, who allow'd a
Lye Lawful, either to save a
City, or to deceive an Enemy—
But still, say these Exeter Men,
Say what you will to excuse my
Lord, he was the Devil of a Liar :
What, Hang Men with a Pre-
tence to pardon 'em ! Fie, fie ! As
Homer says, *We hate him worse than*
Hell-Mouth, that utters one thing
with his Tongue, and keeps another in
his Brest : In a word, (say these
Men) he was a Tongue-Pad ; he
trick'd our Friends out of their
Lives, and you can never clear
him of this Charge, unless you
cou'd Unhang Mr. Fowler Acers, or
raise our Friends from the Dead—

To this I answer, If he did
deceive the Exeter men, yet we'll
not give the Lye to so great a Man

as the Lord *Jeffreys* : I am not for following the *Custom* of my Country, which is to take every Opportunity to back-bite and scandalize one another. But let others trade in

Slander as much as they please,

Such a
great Man
as Lord
Jeffreys
cou'd ne-
ver creep
under the
Littleness
of a Lye.

I'll ne'er own that such a Great

Man as my Lord cou'd creep un-

der the *Littleness* of a Lye ; or if

he stoop'd so low as to tell a Lye,

'twas because he thought the

General Rules of down-right

Truth wou'd admit of some few

Exceptions ; or if it did admit of

none, he thought (though he did

Lye, by promising Pardon, and gi-

ving none) that he might be ex-

cus'd, as he aim'd at a just End,

(the serving his Master.) He

thought (good Man!) if his

Center was good, no matter how

crooked the Lines of the Circum-

ference were : Or, if his Journeys

End

End was Heaven, it matter'd not
 how full of Hell his Journey was.
 But this must be Charg'd to
 my Lord's mistake, and not to
 his Love to Falshood: For Reli-
 gion is so strict a Law, as to
 bind the Tongue to the Necessity of
 a Truth, on all Occasions, at all
 Times, and in all Places. Our
 Tongues are the Indexes of our
 Mind, to signifie the Thoughts
 and Meanings thereof to the
 World; if the one agree not to
 the other, the Motions are false,
 and the Wheels out of Order:
 What is a Clock good for, if it
 doth not tell the true hour of the
 Day? Lyars are shut out of the
 Kingdom of Heaven, and deserve
 but little Honour upon Earth;
 and sometimes meet with just
 Punishments, Prov. 19. 5.— The
 Emperor Trajan took away from

Religion
binds the
Tongue to
the necessi-
ty of a
Truth at
all times.

Lyars are
shut out of
the King-
dom of
Heaven.

the Son of *C. bilus* the Kingdom of *Dacia*, only because he caught him in a Lye—And *Cyrus* told the King of *Armenia*, That a Lye was not capable of Pardon—*The Gate of Heaven is too strait for Lyars to enter!* It is said *Augustus Caesar*, after a long Enquiry into all the parts of his Empire, found but one Man, who was never accounted to have told a Lye; for which cause he was deemed capable and worthy to be the Sacrificer in the Temple of Truth: But had *Cæsar*, *Alexander*, or my good Lord *Jeffrey*, been regulated by such strict Divinity, their Names had been as silent as their Dust: And my Lord thought (if he thought he lyed) that the weight of the Cause reliev'd the Burden of his Crime: He suppos'd if the true Loyalty of his Heart, stood sound

A Man
who was
never ac-
counted to
have told
a Lye.

to his Religion and his God, that in some extraordinary Cases, his Tongue might take the Priviledge of a *Salvo*, or a Mental Reservation. Shall *Jacob*, and his too indulgent Mother, conspire in a *Lye*, to purchase a Paternal Blessing, by the false Name and Habit of a sup- planted Brother? And shall *Jeffreys* scruple to lye for his Masters Interest? Who does condemn the Egyptian Midwives for saving the Infant Israelites by so merciful a *Lye*? Men of every Perswa-
Men of every per-
swasion
are given
to Lying.
 sion are given to *Lying*, and therefore the Poet cries,

*For Naked Truth let others write ;
 And fairly prove that Black's not White ;
 Quarrel and scold, then scratch and bite,
 Till they're with cuffing weary :
 Give me a Lye trick'd neat and gay,
 As fine as any Hedge in May!*

Most think so too, altho they'll say,

Perhaps the clean contrary.

The Courtier first is counted rude,

If he's with Lying unend'd ;

Nay, when he's in his Altitude,

He gives it Oaths for Clenching.

The Brisk and Young, sow'r Truth despise,

And kick her back to th' Old and Wise ;

Wenching's the Gallant's Life ; a Lye's

The very Life of Wenching.

Room for the Man of Parchment next,

Whose Comments so confound the Text,

And Truth's high Road so much perplex,

One scarce can e'er get at it.

With his own Practice not content,

He'll either quote, or he'll invent ;

He'll find or make a President,

And gravely lye by Statute.

Next the Poor Scholar laden comes,

With Packs of Sentences and Sums ;

Scratches his Head, and bites his Thumbs,

For Truth is all his Vigor ;

*Like (a) Lynceus Self, O who but he
The Essences of things can see,
When he deceives but orderly,
And lyes in Mood and Figure.*

*Who but the Poet ought t' appear
Ith' End? Who shou'd bring up the Rear,
But he, who without Wit or Fear,*

*Lays on his Lyes by Clusters.
Never of Sneaking Truth afraid,
He'll her with open Arms invade,
And Dreadful Armies in his Aid,
Of his own Heroes Musters?*

*Well, since on all sides 'tis confest
A Quiet Life must needs be best,
Who'd think it hard to purchase Rest,
By such a small Complying?
Let him that will, speak Truth for me!
Truth the worst Incivility!
I'd rather in the Fashion be,
Since all the World's for Lying.*

*I wou'd advise him therefore
that calls Jeffreys Lyar, to act
F f 4 some-*

*(a) This
Mr. Lynce-
us was, you
must know
a mighty
quick sight-
ed Fellow,
he cou'd
see thro'
Walls,
Houles,
Ships at
Sea, at the
greatest
distance,
and——
But that's
enough al-
ready to be-
lieve at
once.*

somewhat against which there
 can be no Objection : But till
 then, let him learn to be so mo-
 dest as to own he is not Infallible ;
 at least, let him not be call'd the
 Devil of a Lyar : For if he
 acted Treacherously, 'twas not
 as he lov'd Lying, but through
 this mistake, as he took Lying for
 Wisdom, and sordid Gain for discreet
 Saving. We shou'd be as cha-
 ritable to his other Vices : For,
 'tis certain he counted Cowar-
 dice a Wariness for Self-preser-
 vation, Valour he esteem'd a
 foolish Prodigality of Life : The
 Devil might as well out-wit him
 in other Vices. So that still my
 Lord shou'd be well thought of :
 For 'tis the Devil's the Lyar, if
 Jeffreys be False. Or if my Lord
 must be call'd a Lyar, for promi-
 sing Pardons, and giving none, we
 must

The De-
 vils the
 Lyar, if
 Jeffreys be
 False.

must think Policy alloweth it, tho Religion does not; and that a Lye in a Great Man is no other than a fair put off. However, if my Lord deceiv'd the Exeter Rebels by plain Lying, (it, as I said before, so Great a Man could creep under the Littleness of a Lye) yet still, he was true to his Popish Master, and a faithful Servant is no small Character, and deserves all the Honour he got in Deceiving (and Hanging) the Rebels. And who knows but this great Service has Canoniz'd the trusty Jeffreys at Rome for a Saint?

Thus, Madam, have I clear'd Lord Jeffreys of that Levity, Whoring, Drinking, and Lying, which the West-Country Men charge him with: But (as if these Vices were not enough) they further charge

Lord Jeff-
freys is
charg'd
with
Swearing.

charge him with Swearing: For
the Secret Memoirs inform me,
That when your Ladiship Pe-
tion'd Jeffreys for the Life of
your Two Brothers; or if that
might not be, that he'd pardon but
One of them, He doubly swore they
shou'd not live. What a vile Charge
is this? For we must give account
for every idle Word: 'Twas this
made Mr. Herbert say,

*When thou dost tell anothers Jest, therein
Omit the Oaths, which true Wit cannot need:
Pick out of Tales the Mirth, but not the Sin;
He pares his Apple that will cleanly feed.*

*Play not away the Vertue of that Name,
Which is the best stake, when Grieffs make
thee tame.*

Tho' God hath allow'd us for
the Confirmation of a Truth in
necessary and solemn Cases, to
use an Oath, and make our Ap-
peal

peal to Him; yet in ordinary We are al-
 Conversation, he requires us to low'd in
 keep close to our Yea and Nay, necessary
 a bare and simple Affirmation & solemn
 and Negation, without proceed- Cases, to
 ing any further: For a common use an
 use of appealing to Heaven in lit- Oath.
 tle and trifling Concerns, wou'd
 much invalidate the Strength
 and Authority of sacred Oaths,
 and contribute to the Dis-
 honour and Contempt of the
 Divine Majesty: And therefore
 in the Third Commandment,
 God doth not only forbid the ta-
 king of his Name in vain, but
 threatens withal to have a
 watchful Eye upon those that do
 it: And however Men may,
 through remifness of Discipline
 neglect their Duty, and account
 such Customary Swearing no
 sin, yet God will not hold them guilt-
 less

lest that take his Name in vain—
 So that we see 'tis a dangerous
 thing to tear in pieces that dread-
 ful Name, which makes the vast
 Fabrick of the World to Trem-
 ble; that Holy Name wherein
 the whole Hierarchy of Heaven
 doth Triumph; that Blissful
 Name wherein consists the Ful-
 ness of all Felicity: And if
 Swearing be such a heynous Sin,
 shall we dare to think a Lord
 Chief Justice wou'd be guilty of
 it? Or if he did swear, that he'd
 doubly *sware*? Or (Madam) if he
 swore thus at the Whigs and
 Rebels, I'll ne'er believe (which
 is the Charge here) that he'd curse
 a Lady of your Charms. I'm apt to
 think what these Men call his
 Swearing, was only some Words
 mis-plac'd, ('tis common, when
 we speak to Ladies of your sense)

Ld Jeffreys
 Swearing
 was only
 some
 Words
 misplac'd

or wrong Interpreted, or else Words
 that were but half spoken, or but half
 heard: Or at worst, (what they
 call his Swearing) was some-
 thing that was well meant, tho a
 little coarsely express'd. — But what
 mean these strict Observers of
 his Life, thus to ransack every Acti-
 on, to carp at every Word, and
 with their sharp censorious Tongues to
 sentence every Frailty? Nor must
 the Freedom of his Table be al-
 low'd him unpurg'd, if proba-
 bly even there a Syllable might
 escape him, which may be arti-
 ficially interpreted into Swearing,
 or wrench'd into something like
 it; but when nothing is found
 there that can, tho but colourably
 charge him, how do they fret
 and vex, and are ready to indict
 his most sober Words, (and are vex'd
 that they want Eyes to penetrate
 into

His En-
 mies slan-
 der his
 most inno-
 cent Ex-
 pressions.

into the very Recesses of his Soul; for it may be there might skulk some *Vile Curse*, which gladly wou'd they tear out from his Heart, and produce as Evidence against him: But if even that be *White and Innocent* too, they again wax mad, and curse his very Prayers, (calling them Popish, full of vain Repetitions) and cou'd with his very Innocence wou'd take a Crimson Dye, and be (tho but superficially) criminal—*Strange!* How far does *Revenge* carry Men? But I wou'd ask these Criticks, is there no Allowance to Humanity? No Grains to Flesh and Blood? Are we all Angels? 'Tis true, there's less to be said for Swearing than for other Sins: For (Herbert says)

We are
not all An-
gels.

Take

Take not *His Name* who made thy Mouth, in

(vain;

It gets thee nothing, and hath no Excuse:

Lust and Wine plead a Pleasure; Avarice,

(Gain;

But the cheap Swearer through his open Sluce

Lets his Soul run for nought, as little fearing;

Were I an Epicure, I cou'd bate Swearing.

And therefore I sha'n't praise my
Lord for Swearing; for the Scri-
pture tells us, *The Plague shall not*
depart from the house of the swear-
er—Every one that sweareth shall be
cut off—Because of swearing, the
Land mourneth— And we are
commanded not to take the
Name of the Lord our God in vain.

'Tis very certain that the Mur-
therer killeth his own Body, but
the Swearer his own Soul—

But tho' Jeffreys did curse and swear
at this Fair Petitioner, he did not
curse

curse like *Shemei*, nor rail'd like
Rabshekah, nor lyed like *Ananias*,
 nor slander'd like his Accusers:

Ld Jeffreys
 was no
 Common
 Swearer.

What tho he swore that Mr. Ben-
jamin Hewling shou'd be Hang'd
 at *Taunton*, and his Brother at
Lime, yet none can prove him a
Common Swearer; and must one
 slip of the Tongue, (and perhaps
 the first) denominate him a
 wicked Man? What tho' the
 Lady's Importunity to save her

One slip of
 the Tongue
 cannot de-
 nominate
 him a wic-
 ked Man.

Brothers, did force his Lips into
 an *hasty Oath*, must he be straight-
 ways branded with *Damnation*?
 Was *Joseph* mark'd for everlast-
 ing Death, for *swearing by the Life*
 of *Pharoah*? Was *Peter*, when he
 so Deny'd his Master, Damn'd
 for Swearing and For swear-
 ing?

Thus you see (*Madam*) that
 Malice guarded with the Devils

Cun-

Cunning, can't prove (or not fully prove) my Lord Jeffreys a *Fiber*, *Whoremaster*, *Drunkard*, *Liar*, *Swearer*; and if I ha' clear'd him of these Vices, shan't we think him a *Nonsuch*? But, cries another (of *Monmouth's Club-Men*) 'If Ld Jeffreys is charged with Covetousness.
 ' he wa'n't guilty of these Vices,
 ' yet he was *Damn'd COVETOUS*,
 ' and that's as bad; *The Covetous*
 ' are those which the Lord abhors; and
 ' yet, say these, he did not scruple to
 ' ask *Fourteen Thousand Guineas* for He takes but 14000 Guineas for Mr. Sp—'s Life.
 ' the *Life of one single Gentleman*,
 ' and receiv'd it every Penny, or
 ' he had hang'd at *Taunton*
 ' (where he went next) one of
 ' the finest Gentlemen in the *West*
 ' of *England*——Further to prove
 him *Covetous*, the *Secret Memoirs*
 inform us, ' That he promis'd a
 ' *Gentlewoman* in *Taunton* to
 ' pardon her *Husband*, if she'd
 G g 'give

A Man or-
der'd to be
hang'd,
that had
paid 60
Guineas
for his
Life.

' give him 60 Guineas ; but as soon
' as he had the Money, he gave
' orders that her Husband shou'd
' be hang'd the following Morn-
' ing ; and being Executed, (in-
' stead of returning the Guineas)
' he sent to his Wife, to see *what*
' *a Black Bird* (they are his very
' words) *he had hang'd up* ; and
' the same day he hang'd Fifty
' more, for they cou'd not pay
' for their Lives : But, say the
' *Secret Memoirs*, He might see his
' *Sin in his Punishment* ; for at the
' Prince of Orange's coming into
' England, some of his Soldiers
' coming to dine at the Ship and
' Crown near the Custom-House, that
' very Soldier was sent to keep
' Guard over Jeffreys, whose Fa-
' ther he had Hang'd at his Own
' Sign-Post, in the West of Eng-
' land—This Account of my
Lord's

Lord's Covetousness, I find in the Secret Memoirs, and I have heard it confirm'd by a Worthy Person now living in Southwark—These two Instances (till look'd into) shew my Lord a Covetous Man: And were he such, I shou'd put a stop to my praising of him, for a right Miser is the vilest Wonder (I mean the greatest Monster) the World produces, (those in Arabia are not half so frightful) for these, Ostrich-like, can digest Gold, Silver, and all Metals—These Earthly Moles, it fareth with them as Liquor with an Hydropick Man, who the more he drinks, the more he thirsts. But Jeffreys had nothing to do with Moles, to dig the Earth like them, and there to hide Treasures: He knew (if he read the Bible) he deserves to be

A right Miser is the greatest Monster the World produces.

everlastingly poor, who can't be content with a God.

*When I was young, these words my Motto were,
I neither Have, nor Want, nor do I Care;
And Death will make 'em truer than they are.*

A great deal of this World is but a Clog to the Christian Pilgrim. Shou'd any one, saith Bilhop Latimer (in a Sermon preach'd at Court) ask me which was the readiest way to Hell? I wou'd answer, First, Be Covetous; secondly, Take Bribes; thirdly, Pervert Justice and Judgment (there's the Mother and her two Daughters.) If (saith he to his Majesty) I were King, and any of my Judges shou'd thus suffer themselves to be corrupted, and pervert Justice (though he were my Lord Chief Justice himself (he'd not have spar'd even a Lord Jeffreys, had he taken Bribes) as God shall judge

Bilhop Latimer's Opinion of Covetousness.

me

me I wou'd make *Quondams* of every Man of them——And shall we think *Jeffreys* less severe against the sin of *Covetousness*? For he has been heard to say (which clears him of being a Miser) that *Jeffreys O-*
Covetou'ness was a *beggarly Vice*; *pinion of*
nels.

I shan't call it so, having some Acquaintance, I can't say *Friends*, (for no *Covetous Man* can be a true Friend) that are tax'd with it; but tho I won't call it a *beggarly Sin*, yet I will say, 'Tis a foolish Sin, a most senseless Vice: For the true Miser, like a Dog in a Wheel, only toils to roast Meat for others Eating; and, which shews the unnatural Folly of this Vice, 'tis the only Sin grows young, as Men grow old; and therefore 'tis Cowley says, "I wonder how
 "it comes to pass, that there has
 "never been any Law made

G g 3 "against

“ against the *scraping Miser*; a-
 “ gainst him, do I say? I mean
 “ for him, as there are Publick
 “ Provisions made for all other
 “ Madmen:

The Miser does a double Fate deplore;

The Rich-Poor-Man's Emphatically Poor,

A Law
 Proposed
 to make
 Misers
 happy.

“ It is very reasonable then that
 “ the King should appoint some
 “ Persons (and I think the Cour-
 “ tiers wou'd not be against this
 “ Proposition) to manage his
 “ Estate during Life (for his
 “ Heirs commonly need not that
 “ Care) and out of it to make it
 “ their Business to see that he
 “ shou'd not want *Alimony* be-
 “ fitting his Condition, which he
 “ cou'd never get (after he
 “ grew in years) out of his own
 “ cruel Fingers: We relieve Idle
 “ Vagrants and Counterfeit Beggars,
 “ but

“but have no care at all of these
 “really Poor Men; who are (me-
 “thinks) to be respectfully trea-
 “ted, in regard of their *Quality*
 “and *Age*.—Thus far the In-
 genious Cowley : And doubtless
 Jeffreys had jerk’d Avarice as
 much, had it lain in his way to
 the Honour he intended to me-
 rit by hanging the Rebels. ’Tis
 only Charity makes Riches worth the

’Tis Cha-
 rity makes
 Riches
 worth the
 owning.

(a) owning; then surely Jeffreys (a) See the
 design’d to build Hospitals, &c. *Post. An-
 gel for Fa-
 nuary, pag.*

14000 Guineas for a single Life,
 and stoop’d so low at another
 time as to take 60 Guineas (for
 60 Guineas wou’d feed many
 hungry Bellies) for the Life of
 a Man he resolv’d to hang. But
 if there be nothing in Riches, but
 the power it gives to oblige, then as
 Jeffreys said (if the Secret Memoirs

'Tis a folly to expect dead mens Shoes.

don't lessen his Generous Temper) Let Money melt as 'twill, 'tis but Dross; I'll not be bury'd in Earth, before I come to my Grave; nor build Castles in the air, I mean expect Dead Mens Shoes, lest they fall upon my Head. Sure Lord Jeffreys wou'd not have acted so mean a part; and shall I praise him, and yet not follow his great Example? — In plainer English, The Sweets of Life are all lost by M——rs hugging the World; and what care I now for the glittering of White and Yellow Dirt, or 500 Acres of Land, when six Foot (just to cover my little Car-kass) is the height of my Ambition? For a Man to spend his Life in pursuit of a Title, that serves only when he dyes, to furnish out an Epitaph, is below a wise Mans Business. Our Lands and Lives

Six Foot of Land is the height of my Ambition.

Lives (if we are Loyal) are the
 Kings, and (though we shou'd
 scrape as much as *Old Cutler* left
 his Heir) nothing can we call
 our own, but *Death*, and so
 much DUST as will serve to
 cover our *stinking Carcass*.
 These things consider'd, what
 care I for a *mighty Heap*, in re-
 version; No! I'll leave Honour
 to Mad-men, and Riches to
 Fools and Knaves, and in a
 Pilgrims-Garb, seek *Happiness* in
 a quiet Cell; for, what greater
 Folly can there be, than to a-
 dore that which Nature hath
 put under our Feet? 'Twas *Her-*
bert's Advice—

We can
 call no-
 thing our
 own, but
Death.

*Be thrifty, but not Covetous; therefore give
 Thy Need, thy Honour, and thy Friend his due:
 Never was Scrapper brave Man: Get to live,
 Then live, and use it; else it is not true,
 That thou hast gotten: Surely Use alone
 Makes Money not a contemptible Stone.*

But

We must
not Judge
Men by
outward
Appear-
ance.

But let Men lay what they please of their Scraping Friends, yet (rather than *Jeffries* shall be thought Covetous) I'll still say we must not Judge by outward appearance; for even *Jeffries* (and so might the *Post-Angel* too) be zealous in getting Riches, and yet be no *base* Scrapper; for, he might covet the *World*, not out of love to it, but that he might give plentifully to the Poor and Needy; there be many that be meanly clad, and fare hard, that they may feed the *Hungry*, and Cloath the *Naked*; and tho' such as these may be called *Covetous*, (by reason they conceal their Charities) yet they are the most generous Persons; if Lord *Jeffries* did thus, rob *Peter* to pay *Paul*, how can we call him *Covetous*? For,
had

had not the Rebels a pennyworth ^{The Rebels had a good Penny-worth in the Lives they bought.} for their Penny? A Man's Life is worth more than the whole World; and my Lord was so modest, as not to demand above 14000 Guinea's for a single Life, which is not the hundred thousandth part of the World— But, Madam, still you'll say, My Lord was Covetous, as he took Sixty Guinea's for Mr. B——'s Life, and then hang'd him up: But why was it? Because my Lord, upon second Thoughts, judg'd Sixty Guinea's was not a fair Price for a speaking Black-bird: An innocent Bumpkin paid Ten Pound for one that could only sing; and you know, Madam, there must be a Conference used in Buying as well as in Selling; when my Lord met

met with a good Chapman, he
 always stood to his Bargain;
 but we must not blame him
 for setting a high value upon
 the Lives of Innocent Men; or
 think him Covetous, if he took
 that for 'em which they begg'd,
 and almost forc'd him to ac-
 cept: Alas! Madam, *Poverty*
is a Civil Pestilence, which frights
 away both *Friends* and *Kindred*,
 and leaves us to a *Lord* have
mercy upon us. Then can we
 blame my Lord for Consenting,
 (for he was entreated to accept
 the 14000 Guinea's) to be made
 Rich? 'Tis necessary to lay up
 for a time of need; for when
 a Man is poor, his nearest Re-
 lations scarce know him; or if
 they do, 'tis with a *different*
Air than formerly; a Man in
Poverty is forc'd to dun for a
Visit,

Poverty
leads us to
a Lord
have mercy
upon us.

Visit, and can't obtain it, But if
 (with Timon) he grows Rich a-
 gain, his Friends run to welcome
 him home, as if return'd from Change of
Fortune,
changes
Friends.
 some far Country—— If to be
 Poor, be to be thus slighted, can
 we blame Jeffries for making
Hay whilst the Sun shines? Let who
 will trust to Courtiers Promises,
 to Friends Performances (Friends,
 where are they? For *change of For-*
tune, changes Friends) I must needs
 say with Jeffries, Give me the Toy
 call'd Gold; yes, Madam, give me a
 thing call'd Money—— Money,
 in Trouble and Vexation, thou
 art my dainty Rest; in Sick-
 ness, thou art my Health; in
 Grief, my only Joy; Vertue
 must vail to thee; nay, Grace
 it self, not relisht with thy sweet-
 ness, would even displease the Righ-
 teous Palates of the Sons of Men:
 If

If we're base by Birth, 'twill
 make us Honourable: Are our
 Friends few? 'Twill make them
 numerous: Is our Cause bad?
 'Twill make us Advocates: Wis-
 dom is an excellent help, and
 Learning is a genteel Accom-
 plishment; but they are Estates
 but for term of life, but Ever-
 lasting Gold, if well managed,
 will not only be ours during
 life, but our surviving Childrens,
 from Generation to Generation:
 This is the Reason there is such
 Plotting for Money (and so few that
 are Kind and Generous) tho' Rich-
 es are but the Gifts of Nature,
 but Goodness of God himself. Now
 if Gold has these charming
 Qualities, shall we blame Je-
 ffrises for taking what was freely
 given; and, by consequence, ne-
 ver coveted by him?

Why there
 is such
 Plotting
 for Money.

Thus

Thus have I clear'd Lord J^{eff}-
 freys of Covetousness, but to little
 purpose; for the West Country-
 men tell us, in their Secret Me-
 moirs, That my Lord was not
 only Covetous, but that He ad-
 ded Oppression to his Covetousness:
 For they tell us at the Bath,
 where he went next, that he was
 extream Rigorous in demanding
 a Debt which was due for a Life
 he had sold to a Mercer in this
 City. Mr. T. [say the Secret Me-
 moirs] beg'd that the money he
 was to pay for his Sons Life,
 might lie in his hands till he had
 sold his Houses by the Kings
 Bath, and then it should be all
 paid, and Security given in the
 mean time: No, said Jeffreys,
 [for sure a Good Man may demand
 his own] I'll take no Security, but
 will have my money, or your Sons
 Life:

Lord J^{eff}-
 freys is
 Charg'd
 with ad-
 ding Op-
 pression
 to his Co-
 vetousness

it was said
 but being
 shown
 blam and
 justly
 then blam
 of the
 justice

any all
 need son
 avil for
 we had
 A good
 Man may
 demand his
 own.

Life; for, you know, Sir, continues the Secret Memoires, you gave me a Bond for the 400 l. or your Son had been hang'd at Taunton; and my Money I will have: I seek but what's my own by Law; you know, Mr. T—, it was your own free Act and Deed; and the Execution lies for Goods or Body, and Goods or Body I will have: What if your Children starve, or your Wife perish? They perish at their own charge, not mine; I will be paid, or your Son shall be hang'd up. Mr. T—The Law is good, and being rul'd by that, how can my fair Proceedings be thought unjust? No! Mr. T—assure your self I was not born to thrum Capps, or sell Lives for a few Tears: I thank God, (said Jeffries at Taunton) they move me not so much as a bowling Dog at

The Law is good, and Jeffries being rul'd by that, could not act severely.

He was not born to sell lives for a few Tears.

Mid

Midnight. Mr. T— I tell ye,
I'll give no Day, if Heaven it
self would be Security; I must have
present Money, or your Son's Life.

My Lord, reply'd Mr. T—, I
han't the Sum by me, if it
would save my Life and my
Sons too; but if you'll take
200 Pound for the four Hundred,
I'll pay it your Lordship to-
morrow Morning, or the whole
Sum about a Year hence. How,
Ten shillings in the Pound com-
position! I'll hang first to this. T—
reply'd, Pray, my Lord, use a Con-
science: Yes and we'd Jeffreys, so I
do: But, tho' I deal justly by all Men,
yet my Conscience is no Fool; it tells
me that my own's my own.

The com-
mon Fate
of Men in
Debt.

Thus far the secret Memoires:
But I can never think my Lord
guilty of that Oppression and Ri-
gour the West here charges him

Hh

with

See Post-
Angel for
February.

with; for tho by Losses at Sea, &c. I have needed the forbearance of others, yet I never met with this severity: And can't think my Lord wou'd be guilty of it; not, but this Treatment is the common Fate of Men in Debt. We all pray, *Forgive us our Trespases, as we forgive others their Trespases against us*; but since *Avarice* has crept under the Cloak and Circumference (where it should blush to appear) The Mercy that is now practis'd, is to hurry Men into a Prison, or to force 'em to such Terms, as their other Creditors will not agree to, which is little better than half starving them. But these Muckworms cannot but know, That the Lord will spoil the Soul of the Oppressor; that we are bid not to oppress the Afflicted in the Gates, and

and therefore these Cruel ^{Tis half} Wretches are to be pityed more ^{starving} than those they opprels; for, as ^{men, to} Men sick of an *Atrophy*, eat much ^{force 'em} but thrive not; so these, tho' ^{to hard} they devour *Widows Houses*, feed ^{Terms.} upon the fat of the Land, and hoard up Treasure to enrich a Progeny of Rioters; yet they seldom thrive with the Fat of their Oppression: But tho' we may scrue up Justice to the pitch of ^{We may} an Injury; yet all, demanding our ^{scrue up} own, can't be called Opre- ^{Justice to} sion; then we'll not charge ^{the pitch} *Jeffreys* with griping others; for, ^{of an In} tho' we are told, *Blessed are the merciful*; yet we all know the World is hard, and he that hopes to thrive, must gripe as hard; What *Jeffreys* gave, he gave; and what he lent, he lent; and therefore if the way to Heaven be

not to turn Begger upon Earth,
 he ought not to be thought Cru-
 el, For the Law was his
 Direction; and Mr. T—— ha-
 ving promis'd four hundred
 Pound for his Sons Life, why
 should my Lord be call'd an
 Oppressor, or leave the *BATH*
 till he had his Mony.

Thus, Madam, have I clear'd
 my Lord of that Covetousness and
 Oppression the West Country men
 charge him with: But my Lord
 growing Rich, by selling of Lives,
 (tho at cheap Rates) they further
 charge him with Pride: For they
 tell us in their Secret Memoires, That
 when he came to *Wells* (where
 he finish'd his *Western Campaign*)
 there came several to him to beg
 the Lives of their Friends; but
 my Lord (say they) instead of
 granting their Petition, (proudly)

told

All de-
 manding
 our own,
 can't be
 call'd Op-
 pression.

Jeffreys is
 Charg'd
 with be-
 ing proud
 and state-
 ly.

told 'em, He'd make 'em repent their Sawciness : And particularly, he ask'd Mr. N—— of Frome, (who was earnest in begging the Life of his Brother) *How his Poverty durst presume to breathe so near his Person, much more to take his Name into his Dunghil mouth?* But why shou'd they call this Pride? 'Twas but a conscious Knowledge of his great Merits : A Countenance that's reserv'd, breeds Fear, and a due Respect ; but Affability, and too Easie an Access, makes Fools too bold, and Reputation cheap. The Price Jeffreys put upon his own Deserts, might have taught the Rebels how to prize him, and have kept their Kindred at a due distance, (which they ought to observe, tho my Lord were as humble as Moses) or at least the lustre

What they call his Pride, was but a Conscious Knowledge of his great Merits.

of his sparkling Eye, shou'd have had the power to astonish the *Frome Suppliant* into good Manners, and sent him back to cast his Mind into a *Fair Petition*; (for the *Memoirs* say he had none in Writing) *humbly presented with his Trembling Hand*: So that my Lord was no proud man in not listening to this *Sawcy Beggar*; for to see a ragged Fellow to press into his Presence, to press so near his Face; and then to speak, and speak to him as if he were his Equal, is more than sufferable, and justifies my Lord in his *big Words*: For tho the malicious *West* says he was proud and stately, yet Unprejudic'd men won't blame him for advancing his Noble Thoughts, and prizing himself according to those Parts which all did wonder

He is justified in his big words

der at, few imitate, ~~but~~ none equal. Then let such as have no Reason to be proud, be humbled of Necessity; and let them that have no Parts to value, be despondent: For Jeffries might set a due Value on Himself, and yet be an humble Man: Nay, sure he won't be proud, that believes The Lord will destroy the House of the Proud; that every one that is proud in heart, is abomination to the Lord. The higher Pride is, the lower it falls; he that heightens himself in his own Pride, is always destroy'd: 'Twas this Sin made Satan fall from the highest Heaven, therefore they that pride themselves in their Virtues, imitate the Devil, and fall more dangerously, because they aspire and climb to the highest pitch, from whence

He might
set a due
value on
himself,
and yet be
an humble
Man.

is the greatest Fall, for God resist-
eth the Proud : And besides the
fin on't, a *Haughty Man* is really a
Jest ; (for what a Nothing is Hon-
our, Riches, Beauty, and those fa-
ding Toys that so puff us up.)
This made Herbert say,

A haughty
Man's a
Jest.

*When th' Hair is sweet thro' Pride or Lust,
The Powder doth forget the Dust.*

For my own share, when I
meet with such starch'd Fops
(tho' I'm a profess'd Enemy to
a Proud Carriage) my Hat is
as close nail'd to my Head, as
theirs ; and thus I act, that by
shewing them how silly Pride
looks in me, they might learn
better Manners against our next
meeting : Yet how com-
mon is it to see a *strutting*
Prodigal over-look a Region
with his waving Plume, as if he
cou'd

cou'd as easily shake that as his
 Feather; yet in Private, will
 creep like a crouching Spaniel to
 his base Prostitute: How does <sup>He'll some
times creep
to a base
Prostitute.</sup> he powder, and curl, and even
 paint (sometimes) to *angle for Ad-
mirers*? Being thus equipp'd, the
 good-natur'd Animal fancies eve-
 ry Body's in love with him, that casts
 an Eye on his Accomplish'd Phis'nomy
 and Dress, as he walks along the
 street; I shou'd have said danc'd
 along, for he scorns to walk the
 vulgar mechanick pace. But, <sup>A right
Beau-
thinks
every wo-
man in
love with
him.</sup> 'tis a most abominable piece of Pride,
 to see a Fellow, as soon as he's
 out of his Bed in a morning, to
 run to the Looking-Glass, and pay
 his first Devotions to the wor-
 shipful Figure of himself, to
 play the Narcissus with his own
 shadow, and make his Court with
 an hundred and twenty Grima-
 ces

He is in
love with
himself.

Views
himself in
the Glass.

ces, to his pretty Pigs-nies? Is it not a Manly Exercise to see a Coxcomb stand licking his Lips into Rubies, painting his Cheeks into Cherries, patching his Pimpenits, Carbuncles and Buboes, to see him striveing to out-do Appelles in counterfeiting the lovely Eye-brow, to be two long hours in Careening his Hair and Peruke, and (perhaps) as tedious in adjusting his Cravat-string; what a Time-waster is Pride? (especially Pride in dressing) yet 'tis very comical to see this Fop strutting up and down his Chamber, surveying himself from Head to Foot, first turning one Shoulder then t'other, now looking fore-right in the Glass, then turning his Posteriors, tiffing with the Curls in his Wigg, tying and untying his Cravat, writhing himself in-

to as many Postures as he in the Pall-mall; and yet, after all this Fore-noon's speculation, is not satisfi'd 'til he has consulted his flattering Valet? Madam, I will not trouble you with all the impertinent Dialogue that passes between 'em; but after Monsieur Gnap-bone has completely equipt his Mr. En Chevalier, the Spark sallies forth of his Chamber like a Peacock, beseeching the Winds to favour his delicate Friz, and not put a Lock or a Curl out of Joint; and now the first Visit he makes, is to his Semstress, on purpose to be admir'd by little Miss that sits behind the Counter, with whom he enters into a profound Chat, about the Newest Fashion for Cravats, what colour'd Ribbond is most proper for

that

He consults his flattering Valet.

When he leaves his Chamber, his first Visit is to his Semstress.

He en-
quires a-
bout the
Fashions.

He begins
the Re-
hearsal of
his Morn-
ings work.

He quar-
rels with
his Cravat
and Ruffles

that Season; how deep Men wear
their Ruffles; when he has run
himself out of breath, with a
Catalogue of the various Whims
such Coxcombs as he wear a-
bout 'em, he makes a Paren-
thesis (by peeping in the Glass that
hangs up in the Shop) finding
fault with his Barber, Landrels,
Taylor, &c. on purpose to
draw her Eyes towards his
charming self—— Here be-
gins the Rehearsal of his Morning
Chamber-work; he picks a Quar-
rel with his Cravat, that he may
engage pretty Miss to tie it a-
new for him, and then he has
a fair opportunity to make
Love by a Thousand little Ef-
feminate Tricks. Then his Ruff-
les don't sit to please him, and
Miss is employ'd agen; here's
another Advantage to shew his

White

White Hand, which this She-^{Little Miss}
 Trader (to oblige her Custom-^{admires}
 er) never fails to admire; for,
 (Woman like) she's pleas'd with
 every thing that looks gay,
 which occasion'd that old Say-
 ing, That fine Cloaths please Wo-^{Fine}
 men and Fools; but Mr. Alsop ^{Cloaths}
 tells us, No cost of Apparel is so ^{please Wo-}
 ill bestow'd, as that of precious Time ^{men and}
 of Apparrelling: And if common ^{Fools.}
 Time be so ill spent, what is the
 solemn sacred Time laid out in such
 Curiosity? How many Sabbaths,
 Sermons, Sacraments, Prayers,
 Praises, P/alms, Chapters, Medi-
 tations, has this one Vanity de-
 vor'd? (Ladies) Let me recom-
 mend the Counsel of holy Mr. Her-
 bert to you:

Oh!

Ob! be draft;
 Stay not for i' other Pin: Why, thou hast lost
 A Joy for it, worth Worlds: Thus Hell doth

jest
 Away thy Blessings, and excreably flout thee,
 Thy Cloaths being fast, but thy Soul loose a-
 bout thee

Much sa-
 cred Time
 is laid out
 in such
 Vanities.

Ob! the wanton folly of our
 Times, when (as one expresseth
 it) it's almost as easie to enu-
 merate all the Tackling of the Royal
 Sovereign, as the Accoutrements of
 a Capricious Lady; And perhaps
 it requires not much more time to
 equip and rig out a Ship to the In-
 dies, as a whimsical Madam, when
 she is to Sail in state, with all her
 Flags, Streamers, Pennants, bound for a
 Court-Voyage; with less labour did A-
 dam give Names to all the Crea-
 tures in Paradise, than a Tire He-
 rald shall give you the Nomencla-
 ture

'Tis as ea-
 sie to enu-
 merate all
 the Tack-
 ling of the
 Royal So-
 vereign, as
 the Ac-
 coutre-
 ments of a
 Lady
 bound for
 a Court-
 Voyage.

ture of all the Trinekets that
 belong to a Ladies Closet: And
 yet all this is but to consume a
 whole Morning to put on, which
 must waste the whole Evening to
 put off.— Thus far this Author;
 and I wish he han't bin too
 severe upon the Fair Sex; for,
 how can we blame the Women
 for using innocent Arts, to re-
 claim the Men from this Pride
 in Dress and Apparel: Believe
 me, Madam, your Towers and
 Top-knots, are no other then Sa-
 tyrs on the Mens high Crisped Wigs,
 and dangling Locks; their Spruce
 Cravat-strings, Sword-knots,
 and the rest of their finical
 Dress: But tho' neither Cloaths,
 Riches, nor Honour, should
 puff us up, yet we should blame
 no Man for not seeming one
 Scruple less then what he is;
 and

Towers
 and Top-
 knots are
 no other
 than Sa-
 tyrs on the
 Mens
 Crisped
 Wigs,
 and dang-
 ling Locks.

We should
 blame no
 Man for
 not seem-
 ing less
 than he is.

and this, (which the *West-Country Men* mistook for *Pride*) was the Reason why *Jeffrey* respected himself, receiv'd Honour from himself, rejoyced himself in himself, and priz'd himself for himself: This was the Reason, that (like *Cæsar*) he admitted no equal; and like *Rompey*, acknowledg'd no Superior. — Why he was Covetous of his own Honour, and held anothers Glory as his Injury. For this Reason, (and not through *Pride*) he renounc'd *Humility* as an Heresie in Reputation; and *Meekness* as the worst Disease of a Noble Soul; and in a word, the Belief, that no Man was good enough to speak to him (and to value Goodness, was no sign of a proud Man) was the reason

The Reason why he would not read the Petitions that were presented to him at Wells.

son why he wou'd not read
the Petitions that were present-
ed to him at *Wells*; and why He wou'd
not read
the Petiti-
ons that
were pre-
sented to
him at
Wells. he look'd as big on the Person
that begg'd Mr. *Acer's* Life, as
a certain Gentleman is observ'd
to look (when he struts by the
Poultry Counter) with his Long
Wigg, Black Muff, and no Brains;
so that *Jeffreys* must not be
thought proud for his slighting
Petitions, it being through the
knowledge of his great Merits,
(and not through Pride) that he
disparag'd Worth in all but
himself, and made the Rebels
Disgrace as a Foil, to magnifie
his good Name. Then what-
ever he did amiss in the *West*,
we'll still think him a *Wise*,
Courteous and Humble Person.

Thus have I clear'd Lord
Jeffreys of being a proud Man,

li (and

(and of those other Sins the *West-Country-men* tax him with) but (as if this wa'n't enough to sink him to Hell) they further charge him with—— Sabbath-breaking; for having finish'd his *Merciful Assizes* at Wells, he went next to *Bristol*, where, going to Church, say the *Secret Memoirs*, he sat gaping and staring at the fine Ladies, as if he had forgot what he came about; and when he return'd to his Quarters, he talk'd in such a loose manner, as if he had been at a Play-House instead of a Church: And, in a word, say the *Secret Memoirs*, he was so *universally wicked*, that (make him as bad as possible) you cannot belye him.— For as the Speech he made in *Bristol*, was a piece of Drollery about

Jeffreys is
charg'd at
Bristol
with Pro-
phaning
the Sab-
bath.

about a couple of puffing Trumpeters— Womens Ruling their Husbands.— Dissenting Aldermen— Scoundrel Fellows— Sons of Dunghills.— The Fellow that carries the Sword before Mr. May, or— The Tyleys, the Wades, and the Rowes; — And about a Brush that he carried about him, &c. I say, as this Speech was a Banter on the Citizens of Bristol; so (says the Secret Memoires) the Life he lead whilst he staid here, especially on Sunday, was the very reverse of all that was serious. Poor Jeffreys! How art thou slander'd by these Men, but more especially in this last Charge; for I saw thee, with my own Eyes, to go to St. Nicholas Church with as much Devotion as any in Bristol; and when thou wert there, thou didst make

The Heads
of the
Speech he
made at
Bristol,
in his re-
turn for
London.

He went
to Church
with as
much De-
votion as
any in
Bristol.

as low Obeysance, and as just
 Responds as Mr. Mayor himself
 (God bless him.) 'Tis true, as
 soon as the Sermon was ended,
 thou wer't contented that thy
 Church-Devotion, and thy Prayer-
 Book should sanctifie thy Puer
 till the next Sunday; but why
 was this? (Not with a Design to
 prophane the Sabbath) but because
 he thought two Hours would
 vent more Prayers than he
 should need, and that therefore
 the rest of the Sabbath remain'd
 for Pleasure; and we find
 Charles the Martyr of this O-
 pinion, or he woud ne're
 have Publish'd that Vile Decla-
 ration, to encourage Sports and
 Pastimes on the Lord's Day:—
 I call it Vile, as Sabbath-break-
 ing is a great Sin; for we are
 commanded to keep holy the
 Sabbath.

He made
 as low O-
 beysance,
 and as just
 Responds
 as Mr. May-
 or him-
 self.

We are
 command-
 ed to keep
 holy the
 Sabbath.

Sabbath-day : 'Tis said *Exod.*

31, 14. *Whoſoever doth any work on the Sabbath, ſhall be cut off.*

As God requires us to remember King Charles Publifh'd a Declaration to encourage Sports and Paſtimes on the Lords day, and ſo did K. James the Firſt, &c. the Sabbath day, ſo as to keep it holy, ſo himſelf remembers them that dare to prophane it; the Child that gather'd Sticks on that Day among the *Iſraelites*, in the early times of the Moſaick Oeconomy, was, by the Order of God himſelf, ſton-

ed to death. And as he began to ſhew his Severity betimes, in the puniſhing of this ſin, ſo he hath continu'd to the preſent Age, to ſhew his great diſpleaſure againſt it; inſomuch that I think, King James was much in the right, when he cauſ'd his Declaration for Sports upon that day, to be torn out of his Printed Volume of Wri-

tings, where it is not now to be seen. What then can we say, bad enough, of King *Charles's* encouraging Sports and Pastimes on the Lord's day; which is such an open Profanation of the Sabbath, that all that wou'd prosper, (either in Soul or Body) must keep holy: 'Twas an Observation of Judge *Hales*, that it always far'd with him the following Week, according as he had been more or less serious in keeping the Sabbath; and I believe this is what all experience; for as *Herbert* says,

'Twas
Judge
Hales's Ob-
servation,
that it al-
ways far'd
with him
the follow-
ing week,
according
as he had
been more
or less se-
rious in
keeping
the Sab-
bath.

*Sundays the Pillars are,
On which Heaven's Palace arched lies:
The other Days fill up the Spare
And hollow Room with with Vanities.*

But tho' God's Judgments often fall upon Sabbath-breakers; and all good Men are strict in observing of it, yet Lord Jeffreys thought (after setting a good Example at Church) that keeping the Sabbath after he came home, was a little Phanatical; and for that Reason, he thought he sinned less, (if we dare think he'd live in a known Sin) by running to the other Extream, then to imitate the Dissenters in the most necessary Points of Christianity.—

Lord Jeffreys was a constant Church-man,

Thus have I run through (and answer'd to Jeffreys's Honour) all that Levity, Whoreing, Drunkenness, Lying, Swearing, Avarice, Oppression, Pride, and Sabbath-breaking, the West-Country-men lay to his charge at Winchester,

Salisbury, Exeter, Taunton, Bath,
and Wells (where he finisht his
merciful Assizes) and at Bristol,
from whence he return'd to

He dearly
earn'd his
Honours.

London.—He dearly earn'd his
Honours, for what a black Ca-
talogue of Sins are here, that
the West-Country-men charge
him with? Nay, they say in
their Secret Memoires, that he

Is said to
be univer-
sally wick-
ed.

was so universally wicked, they
cannt belie him; but I have
clear'd him of all their Abuses,
or, at least, have prov'd he had
a good meaning in his worst
Actions; and that (as 'tis Cha-
rity to lend a Crutch to a lame Con-
ceit) may pass for Innocence;
or if the World won't be thus
Charitable, yet as Wesley advi-
(es.)

He may
pass for
Innocent.

In his E-
pistle to a
Friend.

Com-

Commend the good; to all but Vice be kind,
And cast the smaller Faults in Shades be-
(hind.

I shall conclude these *Secret Memoires*, with saying, I've been as satyrical against every Vice that *Jeffreys* was charg'd with, as I have been zealous to praise its contrary *Vertue*, and to prove him innocent; which respect to *Vertue*, will please all but such as *Oldham*, who (impudently) writ a *Satyr* against *Virtue*, which he calls a *Grave-Impertinence*, abhorr'd by *Men of Wit*; but, tho' *First-Rate Poets*, can praise Vice in gayer Flights than I dare pretend to.— Yet when they come to die,

The Con-
clusion of
the Secret
Memoires.

Oldham
writ a Sa-
tyr against
Virtue.

Hen

*How will they wish each Lewd, applauded
Line,*

*Which makes Vice pleasing, and Damna-
tion shine,*

*Had bin as dull, as honest Quarles or
mine.*

All Jeffreys
hanged in
the West,
were so
many In-
stances of
his Loyalty,
Mercy, and
Justice.

Thus have I clear'd Jef-
freys of a Black Catalogue of Sins;
and have prov'd, (as Bloody as
my Lord was made) that all he
hang'd in the West, were so
many Instances of his Loyalty
and merciful Temper. And as I
have prov'd my Lord Jeffreys
a Loyal and Merciful Judge, &c.
So he was no less eminent
for those ACTS of JUSTICE
he did, whilst Lord Chief-
Justice. I shall instance in
Fran:

Francis the Murderer of Mr. Dangerfield. This *Russian* had the greatest in the Kingdom to stand by him, and for that Reason had been certainly Pardoned, had not *Jeffreys* gone to *Whitehall* to tell the King he must die, for the *Rabble* were now heated. Neither can I forget the Justice he did to Mr. *George Larkin*, who, after he had been at a great charge to prevail with his Lordship to turn him over to the King's Bench, *Jeffreys* was so just (after he had been in the King's Bench about two hours) as to provide him again with a Close Room in the Press Yard, lest he should catch cold by having too much Air in the Kings Bench. And as he acted several just things whilst he was Lord Chief-Justice,

*Francis is
Hanged at
the re-
quest of
my Lord
Jeffries.*

*His Justice
to Mr.
George
Larkin.*

He reflects
upon Mr.
Baxter.

Justice, so when he came to be Lord Chancellor, he was like a Beacon set on a Hill, for his Justice now blaz'nd out, and he did such eminent Services in the Court of Chancery, as never had been done before.

But perhaps, Madam, you'll say, how could my Lord be so just, when he prosecuted Mr. Baxter for only publishing a Paraphrase on the New Testament? What Honour was there in calling so Pious a Man Rogue and Rascal? And what Justice in not suffering him to speak in his own defence?

His opinion
of
Dissenters.

To this I answer, my Lord Jeffrys was of this Opinion, That no Dissenter in England deserv'd Justice; and sure that may excuse his unmannerly Treatment. Or if it don't, we all know that
the

the best of Men have their faults ;
 and as Just and Merciful as my
 Lord was, I don't pretend he
 was quite perfect. But after all,
 who knows but Mr. Baxter had ^{Lord}
 Justice done him ? for my Lord ^{Jeffries}
 Jeffries had such an Invisible way ^{was not}
 at doing of Justice (having a ^{quite}
 quick Wit, and more piercing ^{perfect.}
 Judgment than other Men)
 that he often did it, when no
 body but himself could per-
 ceive any thing but the blackest
 Villany. That he had a secret ^{He had a}
 way of doing of Justice, is seen in ^{secret way}
 his Raising the price of Halters : ^{of doing}
 For his hanging so many in the ^{Justice.}
 West, had Justice (cou'd you
 think it ?) as well as Mercy in
 it : For, as I mention'd before,
 he swept the Country before
 him ; And all this (besides the
 kindness he design'd in it) was to
 requite

His kindness to the Rope-Makers of Taunton.

requite the disappointment he gave to the Rope-makers of Taunton, Froom, and Exeter, &c. who all presumed (as 'twas a debt due to the Favours he did 'em) upon making a Halter for his Lordship; and were so fond of the Honour, that had he died (as his Father express'd it) with his Shooes and Stockings on, they had all Petition'd for the Honour of being my Lord Jeffrys Halter-maker.

He is made Lord Chancellor of England.

This New sort of Mercy and Justice so endear'd Lord Jeffrys to his Royal Master, that on his Return from the West, he's Advanc'd to the Pinnacle of Honour: for the Purse and Mace (vacant by the death of the Lord North) were reserv'd for him, and he's made Lord Chancellor of England—How strangely does Me-

rit raise Men! And now being He is created Baron of Wem.
 created Baron of Wem, we find
 him in a High Commission, or Ecclesiastical Court, His High Commission. Suspending
 the Honourable Bishop of London.

*But now being on the top of Fortane's Wheel,
 The Giddy Goddeffs did begin to reel.
 A warning 'tis to all depending on her,
 Of Ice is made the Pinnacle of Honour.*

We have an Instance of this
 in my Lord Jeffrys; for on the
 News of the great Preparations in Holland my Lord grew
He grows out of Favour.
 out of favour, and was so afraid of his sweet Life, that being
 ask'd by a Courtier what the Heads of the Princes Declaration were, he answer'd---He
 was sure his was one, whatever the rest were---He has now a taste
 of

of true Popish Gratitude! For tho' he dispenc'd with the Laws to oblige his Master; yet King James declar'd when he left England, that he was now sensible, my Lord Chancellor had been a very ill Man, and had done very ill things. The Court by this time beginning to scatter, and the Prince of Orange approaching, my Lord Chancellor betook himself to Wapping, disguised in a Collier's-Coat, and being taken, he was carried before Sir John Chapman Lord Mayor of the City of London; but the Rabble following him with Clubs and Staves, he had been pull'd into a Thousand pieces, had not a Guard of the Train'd Bands conducted him safe to the Tower, where his Conscience (I should say Im-

cence)

The Rab-
ble seize
him in a
Collier's
Coat.

cence) and the Rabble still attend him. *Hang him presently cry'd one; Hang him, cry'd another! What, a bare hanging? 'tis too little, he hath a deed well worth Damnation done. Hanging! They deserve that Curle, that think he deserves no more. Look, cries a Third, he Triumphs in the Blood he spilt. May he ne're repent, cries a Fourth. Being drove from the Tower, they depart, Wrangling about his Quarters, and swear (if he be kept from 'em) that even at Hell-Gates they'd reach and stab him there. — How dismal was it to see so Great and so Good a Man in such a forlorn Condition, and in so Poor a Garb!*

*Sad sight to see him in a Colliers-Skin,
 Come Pence a piece, my Masters, enter in.
 My Lord Mayor Swooned, and was stricken dumb,
 To see his Metamorphos'd Lordship come.
 The Mobile and Rout with Clubs and Staves
 Swore that his Carcass ne're should lye in Graves.
 Limb him they wou'd, as Boys at Shrovetide do:
 Some cry'd, I am for a Wing, an Arm, For what
 (are you?
 I am for his Head says one, for his Brains says
 (t'other;*

*And I am for his Soule; his Ears, another.
 I know the Rogue is Fleshy, says a Fourth,
 The Sweet-Breads, Lungs & Heart then nothing
 (worth;*

*Yes, quoth another, but not good to eat,
 A Heart of Steel will ne're prove tender Meat
 But we must them dispose another way,
 A good Rich Lawyer will a round Sum pay
 For such a Sett of Loud and Bellowing Lungs,
 Enough to serve a Hundred Stentor's Tongues.
 We'll sell his Heart to th' Pope to make a Show,
 A Relique on't, and hee'l get Money too.*

And

late LORD JEFFRYES. 331

And see, if Terror has not struck thee Blind,
See here a long, a Ghastly Train behind!
Far, Far from utmost West, they crowd away,
And how'ring o're fright back the sickly Day.
Each hollows in thy Ears, Prepare, prepare,
For What thou must, yet What thou canst not bear:
Each at thy Heart a Bloody Dagger Aims,
Upwards to Gibbets point, downwards to endless Flames
But whilst they were dividing him in Thought,
The Lord Mayor order'd Soldiers to be brought,
Who rescu'd him from out the Rabble's power,
And straight away they took him to the Tower.
With much ado he there was brought at last,
To think on all his Pious Actions past.

Oh for Dispensing now! Or
for an Ignoramus Jury! But the
City being Ignorant of my Lords
Worth, they (half) hang him The Citi-
zens pre-
lent him
with a
Barrel of
Oysters.
with their Billa vera. My Lord
had not been in the Tower above
Five Days, but (as 'tis said)
he had a Barrel of Oysters sent
him; upon sight of which he

said to the Bearer, I see I have
some Friends left still. But upon
 opening the Barrel, he found
 nothing but a large Halter. —
 His Friends might have been
sparing of this Charge: For rather
 than have been thought un-
 grateful, the *Widows in the West*
 wou'd have sent him a *Golden*
Noose.

This 'tis they mean, 'tis this they wou'd have done,
But I wou'd chouse 'em e'ry Mothers Son,
Troth I'd ee'n Hang my Self, 'tis quickly done,
If you've no Halter, never make a Pother,
Take but a Garter, one's as good as t'other.
For, Sir, should such a Man us you submit
To be the publick laughter of each grinning Cit?
Else, my Lord, take a Razor, never fear,
And cut your Lordships Throat from Ear to Ear.
Tis feisible enough, you know who did it,
And where the Razor is, and who 'twas hid it.
Cut all the Jug'lar Veins thro', if you can,
Else they'll say Essex was the stouter Man.

When

When my Lord was in the Tower, an eminent Clergyman ask'd him if any thing troubled his Conscience, with respect to those he hang'd in the *West*; and he said, *Nothing*, except the Death of the Lady *Lisle*. The Scripture says, *Be not righteous overmuch*, and he thought he had been too Merciful to that Lady—— But as much as her Death troubled him, he knew 'twas not the part of a Christian, to appear dejected, and therefore he drowns his Conscience in a Hog's head of Clarret, and swam (as his Enemies say, to the Devil in Brandy.—— Dr. Lower (his Physitian) was sent for, but he had one Foot in Charon's Boat, before he arriv'd; and by Nine in the Morning, he land-

He is troubled for the Death of the Lady Lisle.

He drowns his Conscience in a Hog's head of Claret.

He died
Universal-
ly lament-
ed.

Is Buried
in the
Tower.

ed him, I can't say where. As he dyed in the Tower of London, so he was there buried Privately, (lest the Mob should have seized his Body) the Sunday Night following, by an Order his Relations got from King William. And I may further say, (to his Praise) he dyed Universally lamented.— Lamented by the West, as they lost making his Halter; lamented by the Booksellers, as they lost his Dying-Speech. And lamented by Jack Ketch, as he lost the Profit of setting his Head upon London-bridge. But tho' he lost the Honour of a Publick Death; yet, that he may lose none of his due Praises, I'll conclude his Panegyrick with the following Character—

Lord

Lord Jeffreys's Character.

He was for stature, of a A Description of his Person.
middle size; his Face full of a
certain briskness; his Eyes quick
and rolling; And tho' he
smil'd upon Rogues and Whores,
he star'd upon honest Men as He star'd upon honest Men,
if he'd look through 'em. — as if he'd look look thro' 'em.
His Cheeks had a great deal of
Brass in 'em, and were so com-
pos'd, that he'd blush at nothing.
But his Tongue was the best Ac-
complishment he had — His
Mouth, was the Mouth of the Ci-
ty, and his Tongue the speaking
Trumpet of England. He was He was a Man of a ready Wit.
a Man of a ready Wit, and had
got more Law than he had oc- He had got more Law than he had occasion to use
casion to use, since the dispen-
sing Power, having as good as
seated all the Law in the King's

Breast; he, by that, found out a more *compendious* method of attaining it, than his formerly known. *As for his Conversation,* 'twas very Jocular, except a Dissenter came in the way; and at such times, he was much like those *unlucky Animals*, all whose Wit lies in Tricks and Mischief: But we must pardon this, for he was a Son of the Church, and would force others to be as good as himself,— *He would rail even upon the Bench it self*; but his *Billingsgate* was very diverting; for let him aim at what he would, the Church and State was still in his Eye.— The many hundreds that he hang'd in the West, shews he was a stout Man, his *Entrails Brass*, and his *Heart Steel*; and this was necessary in the
Post

His Billingsgate
was very
diverting.

Post where the King had plac'd him. — *Hang, Draw and Quarter*, was part of his Loyalty; and yet we may call him a Merciful Judge: For he had such respect to the Souls of men, that he scarce hang'd any but those that were Innocent, and of these he has sentenc'd 200 in a Fore-noon. If he excell'd in one thing more than another, 'twas in his Haste to send Whiggs to Heaven: For, Hang Men first, and try 'em afterwards (Witness Sir Thomas Armstrong's death) was his Peculiar Talent. And as his having a Hand in all the Protestant Blood, from the Murder of Godfrey to the last that dyed in the West, shew'd him a faithful Servant to King James; so his driving Jebu-like, in subverting our Laws, did not a little

little contribute towards our
 His hang-
 ing so ma-
 ny, contri-
 buted to-
 wards our
 Delive-
 rance
 from Pope-
 ry.

He was
 King
 James's
 Chief Fa-
 vourite.

His great
 Niceness
 in doing of
 Justice.

He had an
 Honest
 Meaning
 in his
 worst A-
 ctions.

Deliverance from Popery, accord-
ing to the Prophecy, of the many
 Hundreds he sentenc'd to the
 Ax and Halter; for this, King
 James made him his chief Favourite,
 and he well deserv'd it; for
 (to compleat his Character) he
 was so NICE in doing of Ju-
 stice, that he often did it, when
 none but himself could perceive
 any thing like it. But tho' he
 deserves this extraordinary Cha-
 racter, yet the West-Country-
 Men (in their Secret Memoires)
 have the boldness to charge
 him with Levity, Whoring, Drink-
 ing, Lying Swearing, Covetousness,
 Pride, Extortion, Sabbath break-
 ing, &c. But were he as guilt-
 y as I have prov'd him Inno-
 cent, yet he had such an honest
 meaning in all he did; that his
 worst

worst Actions (had we Eyes to see it) seem'd more refin'd than the best of others.— As *Archelaus*, who when he wou'd fight with *Hercules*, wou'd shift himself into a Serpent, wou'd change himself into the likeness of a Devil; or being a Devil, he cou'd change himself into what Form he wou'd: Even so some Men cover Vices with the Names of Vertues.— For is *Jeffreys* merry at passing a Sentence, it must be thought *spiritual Joy*, for the Conversion of Hereticks. — Or is he *Melancholy*? It must be *Melancholy*, call'd Godly Sorrow, for shedding Innocent Blood.— His *Fornication* must be call'd a loving and youthful Temper; *Whoring*, or, if he lies with his Neighbour's Wife; 'tis that he may speak against *Adultery*, with the greater abhorrence.— His *Gluttony*

Gluttony must be call'd Hos-
 pitality: If he Drinks hard,
 Drinking. 'twas only to cleanse and
 strengthen his Brains, and must
 pass at worst, but for good Fel-
 lowship. He us'd the help of
 Lying. a Lie, only as a Religious Stra-
 tagem to extirpate Heresie. His
 Swearing. Swearing must be call'd a passi-
 onate Zeal to the Cause he
 Pride. espoused.— His Pride must
 be call'd Neatness: His Idleness
 a quiet and harmless Temper:
 His Flattery must be call'd Elo-
 quence: And as to Covetous-
 ness. ness, tho' 'tis a *beggarly Vice*, yet
 Jeffreys had such a good mean-
 ing in it, that if he was Cove-
 tous, it ought to be Thught
 Frugality. His Tyranny we must
 call Justice. His Envy, Good-
 will. And we must colour
 Oppressi- his Oppression with God's Judg-
 on. ments

ments executed upon the Wick-
 ed: If he be Rich, it must be Riches.
 thought the Blessing of a God-
 ly Life; If poor, the Fruit of a Poverty.
 Conscionable dealing. Charity.
 he held an extraordinary Duty,
 and therefore not ordinarily to
 be performed; and he was so
 kind to himself (for Charity begins Self-Love.
 at home) that what he openly re-
 prov'd in a Publick Court for his
 own Profit, that he secretly
 acted at home for his own
 Pleasure.

Then to conclude his Panygerick
 (in the Words of a Modern
 Poet.)

We have our Faults; but him we'll call di-
 (vine)

Wisdom did in his meanest Actions shine;
 Just, Pious, Chaste, from every Passion
 (free,

By Learning rais'd above Humility:
 For

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For all his Failures, we a Covering find:

His Rage, a noble bravery of Mind:

Revenge, a Tribute due to's injur'd Fame,

And Pride; but what transcendent Worth
does claim:

His Cowardice, Caution; and if dull,
he's grave;

His Foppery, Neatness, and his Hector-
ing brave:

If he liv'd high, regardless of Expence,

'Twas the generous acting of a Man of
(sense)

His Avarice, Frugality we call,

And he is Prudent, when he grasps at all:

Thus to each Vice, we'll give some specious
(Name)

And, with bright Colours, varnish o'er his
(Fame)

And therefore we must say,

If he be well spoken of, it is

the result of his Cautious Walk-

ing: 'Tis the Malice of

the

the West Country Men for his Hanging their Friends. And if this be his true Character, let the West charge him with Whoring, Drinking, Swearing (or what they please) his Words can need no Credit, nor his Actions no Praise.— Thus you see Madam (wou't it for that Text of— Woe be to you Hypocrites) there is no such Stuff to make a Cloak of as Religion, nothing so Fashionable, nothing so profitable. It is a Livery where Jeffries cou'd serve two Masters— God and Mammon.— He Murder'd Hundreds (in the West) under a pretence of Acting according to Law, his Masters instructions, and the Zeal he had to Religion.— But I'll say no more of his Bloody (I shou'd say Merciful) Assizes : For he Butcher'd the

Jeffries
words
need no
credit, nor
his Actions
no Praise

There is no
such Stuff
to make a
Cloak of
as Religion

the Whigs, but to save their
Souls; and he's now paid for
his Western-Service, I mean he is

He's gone
to his own
Place.

gone to his own place; and there-
fore 'tis needless to follow him
further, unless with a With;
somewhat like that handsome
one History leaves us, That all
King William's Enemies were as
Honourably Buried.

I have
traced
Lord Jeff-
reys's Vir-
tues from
his Birth
to his
Drowning

Thus (Madam) I have finish'd
my Panegyrick on the Lord Jeffreys,
and have Traced his Vertues from
his Birth to his Western-Circuit, and
from thence to his Drowning — My
Lord was a Nonsuch-Man, and I
ha' said so much in his Praise, that
I hope your Ladiship has a quite
different Opinion of him, to what
you had when you petition'd for
your Brother's Life: For as great a
Monster as you then thought him,
I have largely prov'd he was a
Loyal,

Loyal, just, and Merciful Judge, &c.
 and that he study'd the good of
 his Master, the good of the
 Whigs, and of Himself too, as
 he hang'd (and pardon'd) so many in
 the West. Then let no man call
 Lord Jeffreys a cruel Man: For
 Jeffreys being a Son of the Church,
 (which was a Secret in his life-time)
 he thought the Laws cou'd not
 be satisfy'd, nor the Church se-
 cure, if he did not hang and con-
 found all that Dissented from it;
 neither cou'd he be safe, whilst
 there was an honest Man in the three
 Kingdoms: And therefore no
 wonder that Kirk and he drank so
 many Healths to their hanging up—
 Lord Jeffreys knew that either he
 or they must dye for't; and he
 was a better Men than to be guilty of
 Self-Murther.

His Religi-
 on was a
 Secret in
 his Life-
 time.

He was a
 better
 Man than
 to be guilt-
 y of self-
 Murther.

Thus have I dared to call a

L 1 Spade

I call a
Spade a
Spade.

Common
Law runs
much up-
on Presi-
dents.

There's no
thing said
In this Pa-
negyric,
but what
is war-
ranted by the
*Bloody Af-
fizes*, &c.

Spade a Spade——And, it I don't
mistake, what is here offer'd
may serve as a *Mirror*, in which
future Administrators of Publick
Justice wou'd do well to look;
for *Common Law* runs much upon
Presidents.——If I ha' been too
bold in his Lordships Praise, I may
be excus'd: For there never was
(I humbly conceive) any *RULE*
made in his Lordships Court to
hang me for speaking the Truth. How-
ever, I ha' kept my word, and
have set my Lord in a true Light, and
bid the *World* go whistle. For, (tho
a Panegyrick allows very high
Flights) there's nothing advanced
here, but what has a sufficient
Warrant from the *Bloody Affizes*
(which has stood the Test of
Four Editions) or confirm'd by
the Letter of Secret Memor's sent
from the West of England, or
else

elle by *Persons* who are able to prove all I ha' said in Lord Jeffreys praise—As to what is said of my *Lords Vertues*, not confirmed by such Evidence as this, tis fairly prov'd by *Natural Consequences* (drawn from the *Illegal Practices of the last Reign.*) Of this I wou'd give several Instances, were not the (*suppos'd*) *Instructions* given to Jeffreys (at his going into the West) more than sufficient. So that if in any place I supply my want of *Intelligence* with a little *Invention*, 'tis *Invention* that springs from Truth, and may pass for it.

All the Invention in this History springs from Truth.

For whatsoe'er of *Fiction* I bring in,
'Tis so like Truth, it seems at least a kin.

But if after all the Care I have taken to do Right to my Lord's Memory, I have said too little, or

The Life
of Man is
nothing
else but
Digression

too much in his praise, tho' it is a Fault, yet 'tis such a one as I must cast into the great heap of *Humane Errors*: And seeing we digress in all the Ways of our Lives (yea, seeing the Life of Man is nothing else but Digression) I may the better be excused; and the rather still, tho I have soar'd high in Lord Jeffreys Praise, as I have no ways flatter'd his Lordship—And as I have ventur'd to praise his Lordship, which no man before had the Courage to do, so now it can be no surprise shou'd I write *A Panegyrick upon old Nick*. For 'tis no dishonour to give even the Devil his due: And I find as much Reason for so doing, as I had to Write *A Panegyrick on the late Lord Jeffreys Hanging so many in the West*.

We shou'd
give the
Devil his
Due.

This
is all

**This, with Hearty Service
to your Worthy Mother (and
the rest of our Taunton Friends)
is all from**

Your very

Humble Servant, &c.

FINIS.

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THere is Publish'd by the Author of this *Panegyrick*, a Monthly Journal, Entituled, *The Post-Angel*, (or Universal Entertainment) in Five distinct Parts, *Viz.*

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swers, in the old *Athenian Mercury* (a compleat Set whereof is not to be had in London) with Corrections and Additions of new Questions: Any CURIOUS Instance that may want a Demonstration: All Ingenious Poems, Speeches, Letters, and Manuscripts, that are sent from Time to Time.

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There

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There will be further added, to render this Journal *A Universal Entertainment*, Viz. *Popular Subjects that may be Serviceable to the Government: What Remarkable Transactions are now on the Stage; as Tryals, publick Disputations, Audience of Ambassadors, Projects, Funerals, strange Customs, Fashions, Weddings, or any other Discoveries not here specified: Whatever is sent upon these Heads (if directed to Smith's Coffee-House in Stocks Market, for the Author of the Post-Angel) shall be inserted in the Post-Angel for each Month, with a Spiritual Observer on each Head; and at the end of every Six Months (which shall compleat each Volume) there shall be added A General Alphabetical Table.*

The *Post-Angel* for January, February, and March is already Publish'd, and Sold by *A. Baldwin* in *Warwick-Lane*; and that for *April* will be Publish'd in few Days.
Price 1s.

A N
ANSWER
TO THE
PANEGYRIC

On the Late
Lord Jeffreys.

By a FRIEND of the Lady's, to
whom 'twas directed.

*Tho' what he Acted, did Unjust Appear,
A Good Intention must his Actions Clear.*

L O N D O N :

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Anno Dom. 1701.

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ANSWER
TO THE
PANEGYRIC

On the Late

Lord Jeffreys,

Sir,

I Have Read your *Panegyric*
on the late Lord Jeffreys's
Hanging so many in the
West; Directed in a Letter, to
Madam H—Who had a Brother
Drawn, Hang'd and Quarter'd
at Taunton, &c. And was so
well pleas'd with the Picture
you gave of the last Reign,
in the Life and Death, of that

Aaa 2

Great

Great Man, that it inclin'd me to Write some *Remarks* upon it, which I have here sent you; (*unknown to Madam H —*) And if you Print your *Panegyric*, I am willing you shou'd add 'em at the end of it; and tho' they may Displease my Lord *Jeffreys Enemies*, yet sure they'll Oblige his Friends, as they are a *further Panegyric* upon that Noble P E E R.

Sir, You so much applaud your Happiness, that *Fortune* o'er looks your humble Cottage, I perceive you are Grown humble enough, to Neglect the Glory of a *Panegyric*, Preferring Innocence, before the renown of performing *High and Desperate Actions*; had that been my Lord *Jeffreys Temper*, you had wanted this Noble Subject

Subject for your Pen; for in an Age, where Goodness is so much despis'd and hated, and Greatness Idoliz'd to that Degree, that what an *Honest Heathen* would Abhor, as Base and Cruel, *taking Sanctuary under Greatness*, gives it a Reputation beyond what ever *Vertue* can pretend to.

You are extreamly justified, in your Choice of a *Panegyric*, rather than a *Satyr*, to Paint in Lively Colours, the Great Actions of a *Lord Jeffreys*, he Liv'd in a time of huge Designs, no less then the *Freeing the Catholick Church, from a Pestilent Northern Heresie*, which had so weaken'd and obscur'd its Glory, that all means possible must be brought to Effect it, all little enough,

none

none left out, not the *Devil himself*. And as they made it their chief care to furnish him with proper Instruments, so were they very Happy in many of those that served 'em; tho' it must be own'd they *all came far short of Lord Jeffreys Merits*, a Person so admirably qualified for the Business, that would the *Devil speak the Truth*, he must confess him one of the *best Instruments* he ever took in hand. 'Tis True, the having no Command of his Tears, spoil'd him for a Hypocrite, but that was no great matter, for there was not so much occasion for Persons of that Stamp. To have a high flown Zeal for a *Preposterous and mistaken Loyalty*, was sufficient; and at that time, run down
down

down all other Points of Religion, carrying all before it; and with this *Superlative Vertue*, was that great Man most Am-
 ply Furnish'd, from his own *Native Self-Love and Ambition*; which was no sooner known to the Court, then he was deservedly plac'd in a right Post, for their Service; and the great Bravery with which he acquitted himself, has forced this *Panegyric* from you, to Rescue his Memory from the Obloquy, *Envy and Revenge* is apt to cast upon all Publick Actions, that makes any Sufferers, who are rarely brought to make the distinction between the Necessity of *Suffering for the Publick Welfare*, and those ordinary mischiefs they undergo, from the Pride, Malice, or
 Cruelty

Cruelty, of any particular Persons, who they venture, in those Cases to pronounce Wicked; and which the World allows 'em to do: So that a *Panegyric* is absolutely necessary, to distinguish him from an ordinary Villain.

'Tis hard that for *Julian*, *Nero*, and other such Kings, there shou'd be Pens found, to celebrate their Praises, and this great *Publick Spirit*, should find none willing, or able, to do him Right; for tho' he mov'd in a lower *Sphear*, he had many Happy Opportunities of *Blood and Slaughter*, which he never fail'd to Improve, for his Masters Honour and Service, enough to raise his *Character*, as high as the best of 'em; especially what he Acted in the *West*, can never be equall'd, but must stand alone

alone in History ; for heretofore it us'd to be the most general Maxim with Kings, *That it was most for their Honour and Interest to use Clemency*, and never to be rigorous but when their Safety requir'd it ; which was so far from being the case here, that the Man who wanted Zeal and Courage to Act, might easily have cover'd it with that excuse, that the most formidable Enemies, were in their Graves: But this great Hero, and others, by his example, Hung up Men for their Pleasure, while the *Healts went round* ; and 'twas a kind of *Musick*, to their Feasts ; so true a Subject, that could Pay his Prince so difficult a Service with *such Delight*, deserves the highest

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praise

praise. 'Twere much to be wish'd something more lasting, then the *Quarters of those Men* might be found, to Transmit to Posterity this accomplish'd Picture of that *Bloody Zeal*, that sprung from the Fervent Charity of Romanists, to Damn with speed, or save the Souls of *Hereticks*.

'Twas such a Zeal, no doubt, that Acted this great Man, to pursue *with Vigour*, whatever he undertook; for I can't allow the *Insolences of Mob*, to have the least share in such Glorious Actions: There could be nothing so mean, in his designs, as a *Poor Revenge*, upon those he esteem'd the *Scum* of the Nation: He aim'd at things of a higher Nature; such as the *Daunting the Renowned*

noured Courage of the English,
and deter 'em for ever offer-
ing to oppose *what their King*
has in his Head to do, for his
own Eternal Fame and Glory,
which can't fail attending such
Catholick Exploits, so long as
Tongues or Pens remain a-
mongst 'em; and what an *in-*
famous Villain, must he have ap-
peared to after Ages, had he
Neglected so fair an Occasion
to improve the *Victory*; which
was not obtain'd for his Master,
but by hazarding the *Lives*
of the most Loyal, the most
Learned, and the most Tender
Conscienc'd of all his Majesty's
Subjects: And we see plain-
ly, all these Considerations
Weigh'd more with him than
any respect to *Humanity*, or Na-
tural Affection; he defied 'em

all, or any of 'em, to Work the least effect upon his *great Soul*, in Cases of that Moment. But (Sir) I need not inlarge For you have bin so just, to here. his Lordships *Merits*, as to shew us how *good and Merciful* he was to all that fell under his Sentence; *from the Murder of Sir Edmund Bury-Godfry, down to the last that Dy'd in the West* — And as you *Waded through this Sea of Blood*, that my Lord might have all his Praises; so you have done Justice to his *Enemies*, in telling us what they *Object* against him, as to his *Proceedings in the West*; which you have answer'd (*if you are in Earnest*) so much to his Lordships Honour, that I think your *Justifying*

ifying his *Western Cruelties*, is the highest flight in your *Panegyric*, next to that of making *George Lord Jeffreys* one of our *Deliverers from Popery and Slavery* (according to the Prophecy of those he Sentenc'd. — And I must say, you have shewn no ordinary Love to his good Name, by endeavouring to clear him of all that *Levity, Whoring, Drunkenness, Swearing, Lying, Sabbath-breaking, Pride, Covetousness and Oppression*; which the *West Country-Men* lay to his Charge, in their *Secret Memoirs*.

But 'twill more enhance the *Price of his Great Actions*, if some thing be said to Set forth the true *Merits and Greatness* of his opposers; they were not a *Rabble of Men*, that
met

met together in Arms, they knew not why; *the Duke of Monmouths Declaration* plainly shews the Principles they went upon; but how those Principles should be of Force, to Ingage 'em in an Attempt so difficult, and full of danger, to *Rescue the Nation*, from the mischiefs they feared, while the rest of the Nation either saw nothing to Fear, or saw no means to help it, is much a wonder; but perhaps, they thought it not good Manners, to Question the Performance of those Promises the King had made 'em, to preserve the Laws: But *those in Arms*, Judged it no time to Complement away their Rights, and have Idolatry Imposed upon 'em; who knows, but they might think the Pope
Anti-

Antichrist, which made his Religion appear so Terrible to 'em tho' tis a point not yet Determin'd in the Church of *England*: And certainly they can't be more in the right, then not to fix it absolutely in that Church; for if an *Exorbitant Ambition of Riches, Power and Greatness*, in one Representing in the Church, the Power and Authority of God, when for *Secular Advantages*, they carry it beyond the Power God has given 'em, is a great mark of *Antichrist*: Some degree of that Spirit, may be seen in other Churches; contending with each other, for *Superiority*, striving every way imaginable, to increase their Riches, Power and Dignities; what time
may

may improve this to, none knows.

However those *Patriots in Arms*, found by experience, these Lesser Evils were much easier to be born with, then redress'd ; because, Humane Laws does not touch 'em ; but so much of their Religion, as the *Laws of the Land Secures to 'em*, they thought themselves obliged, to Preserve, and Defend, at the expence of their Lives, from open Assaults, and Treacherous designs : For how can it be thought a Crime, to draw a Sword in Defence of ones Just Rights ? *Whatever we are Born to, the Law allows us to Defend and Keep ;* and helps us to Punish all Disturbers, of our just Possessions ; and can we possibly think *our Religion Establish'd*

Establish'd by Law, of so small Account, we should Value it less then *Nabath* did his Inheritance, and give it up, to please the King?

No certainly, for he who understands to prize it as he ought, will think himself *Happy to Die*, for the securing it to *Posterity*: This was the mind of those, who were prevail'd with, by the *Duke of Monmouth's* Declaration, to assist him with their Lives and Fortunes, and these Principles might perhaps be thought as Strong, tho' not so Universal, as their's that opposed them; and able to animate to great Actions; which proves the Enemy was not so contemptible, but that there needed some *Courage and Bravery*, to encoun-

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ter 'em; but that's nothing to my Lord *Jeffreys*; he was not the Man that subdu'd 'em, it was chiefly owing to the mighty Courage, and Conduct of a great *Prelate*; which shews they were somewhat put to it, for *Commanders in chief*; but for inferiour Officers, they found a Principle that procured 'em all they needed.

But Lord *Jeffreys* was the only Man, that with his *Cruel Severities*, could Terrifie the Nation to a degree, as might Secure 'em from the *Danger* of ever being so put to it again.

And truly the *Wisdom* of their *Councils*, appear'd in their giving him *Kirk* for his Assistant, for two fitter Men for any *Employment*.

ployment, *Civil or Military*,
'twas impossible to find ; the
one having so excellent a *Fancy*
in Executions, he could perform
'em agreeably, and make a
good Jest of 'em ; the other so
excellent at finding out the
many ways of catching 'em, that
none might escape him, that
were capable of being drain'd
of Money ; and 'twas the *best*
Service he cou'd do his Master,
as the surest way to prevent
any danger of the like Rebel-
lion ; which could never have
been done, by one that wanted
the *least dram of Lord Jeffrey's*
Courage and Resolution to make
Attempts of that nature 'tis im-
possible ; which we plainly see
was all his design, in *Whipping*
some for nothing, and *Hanging*
others, for what amounted to
Ccc 2 nothing,

nothing, meerly for Prevention;
for tho' he spar'd the Lives of
the *Rich* (content only with a
large share of their Money)
he thought it most secure to
Hang the *Poor*, for if they e-
scaped with their Lives, they
might be forth-coming; and
upon such another occasion
be hir'd by the *Rich* to do
mischief, which was all the
Danger to be fear'd, from such
Scoundrils, ' *meer Sons of Dung-*
' *Hills*, that have neither Li-
' berty, nor Property, to con-
' tend for, as he tells 'em, in
' that incomparable Speech he
' made to 'em, at *Bristol*; a
Speech that must for ever Silence
with shame, all *set Speeches*, and
formal Declamations; his Audi-
tors were to blame, to expect a
prepar'd Speech from him,
whose

whose Heart was at no time unprovided of *Loyalty*, to declare the Kings gracious intentions to his most Rebellious Subjects; nor *Zeal*, to serve his Country; which made him despise, and overlook the *Pomp and Honours*, that are the Rewards and usual Attendants of those Services; nor yet of *Charity*, to reform the Fashionable abuses the *Men of Bristol* so weakly submitted to: Nor to *Compleat* all, he wanted not *Humility*, such an unparallell'd Humility, of bringing 'a Brush in his Pocket, to rub 'the Dust from all their Stockings, or wherever it stuck, and 'a Besom at his Back, with a 'Resolute Intent to Sweep every ones Door, from the 'Highest, to the Lowest; and
were

were it possible for any other Man to be Furnish'd with all his *Vertues*, what were so easie as to speak from the Heart? But this was his *Priviledge alone*, and much beyond *Imitation*; the Town shew'd their good manners, in Accepting his Lordship's great Favour and Condescention; however, they had set Men a Work, to make clean all before he came, and sav'd him that trouble; so that the *Five Daies* he pass'd there, waiting for Information of some *Nastiness* that needed his Service, was much better spent in the Contemplation of some of those *Great Services* he had done his Master, since his Arrival in those Parts: Which gave him a Delightful Prospect, of the high Honours, and Transcendant

dant Favours, would be Heap'd upon him, at his Return; which accordingly he found, for his Great Masters were not insensible of the *Mighty Services* he had done, and might still do, when in a Proper Post, and certainly he had never fail'd, had not the *whole Kingdom fail'd*, and left him never an Instrument to Work with; for when the good of the Publick, had so far prevail'd with him, to *change his Aversion to Dissenters and Fanaticks*, into the imposing upon the Clergy a Declaration for *Liberty of Conscience*; How Fatal that Prov'd, we all know, besides that, what could he do, when that strong Principle, *Passive Obedience*, which had gain'd 'em so many Souldiers, was quite Broke, and good for nothing? And and whose Fault was it, but their's who lay'd such *Mighty Stress* upon it? They could expect no less, then that it should fail 'em; it might have *lasted till this time, with good Usage*.

Yet 'tis wonderful to observe the *Strength* of the Mans Parts; who never was at a Loss, in his greatest
Ex-

Extremities : But always found out the only way of dispatch, in all Business; this led him readily to the *last Scene of his Life*, to prevent the Busle, trouble and dispute, it would have cost, to *have proportion'd his Sentence exactly to his Merits* : It must be own'd, he found out a better way for himself, than any he cou'd have been advis'd to. This was an *unsuspected Weapon*, of which the effects were plainly seen, and the Hand that us'd it. The best way to prevent all *Question* and Dispute about it, that his Great *Darling, Strife*, he had so Cherish'd all his Life, might Die with him, that none after him, might enjoy a *Fest of that Nature*; because he knew none after him, could do it with so good a Grace. There's nothing can be added to his *incomparable Character*; tho' 'tis all Perfection, it can't be Suspected of the least Flattery. I shall add no more, but Conclude,



Your, &c.

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